The Congregationalist

Vol. CIX No. 3 January 17, 1924

Eliot Church, Roxbury, Massachusetts

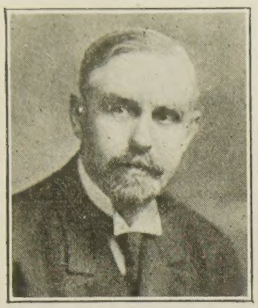
See the article in this issue referring to Eliot Church.

DR. FOSDICK AND WAR—An Editorial

PRESIDENT EBINA VISITS AMERICA

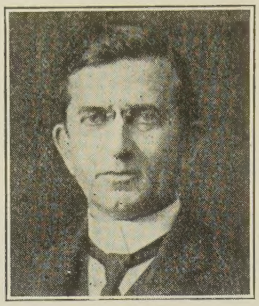
THE BOK PEACE PLAN AWARD—Text and Editorial

Contributing Editors
for 1924

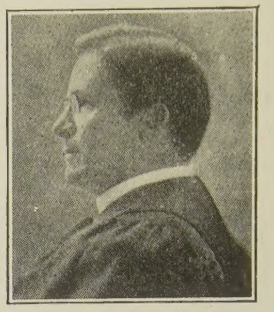


1 Dr. Wm. E. Barton

2 Judge Florence E. Allen



3 Dean Charles R. Brown



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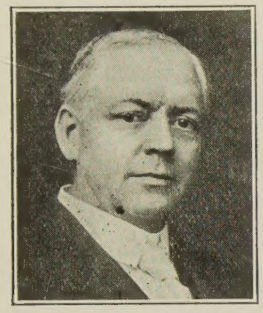
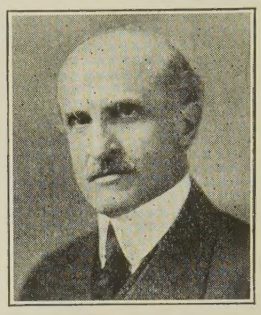


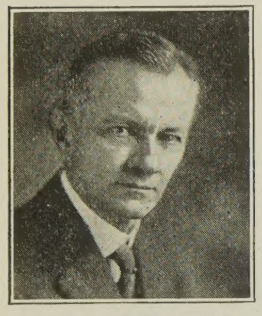
5 Hon. H. M. Beardsley

Who They Are

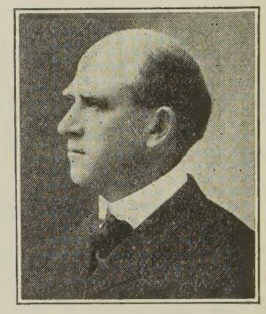
1. Pastor First Church, Oak Park, Ill., Ex-Moderator of the National Council.
2. Judge, Ohio Supreme Court.
3. Dean, Yale School of Religion.
4. Pastor of Broadway Tabernacle, New York City.
5. Lawyer, Ex-Moderator of the National Council, Kansas City, Mo.
6. Pastor of Plymouth Church, Minneapolis, Minn.
7. Massachusetts Agricultural College, Amherst, Mass.
8. Pastor of First Church, Detroit, Mich.
9. Beloit College, Beloit, Wis.
10. Pastor of First Church, Los Angeles, Cal.
11. Congregational Missionary Superintendent of Washington, Idaho, and Alaska.
12. Hampton Institute, Hampton, Va.



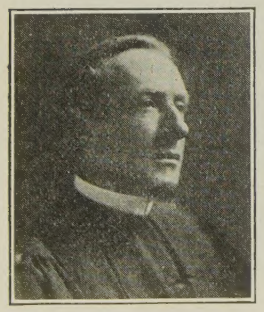
6 Dr. Harry P. Dewey



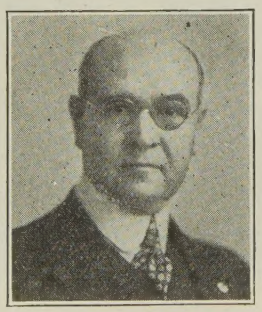
7 Pres. K. L. Butterfield



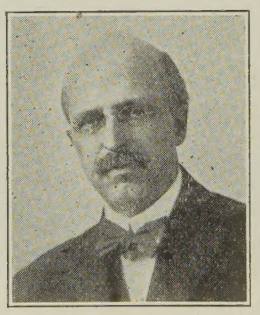
8 Dr. G. Glenn Atkins



9 Pres. Irving Maurer



10 Dr. Carl S. Patton



11 Dr. Lucius O. Baird

12 Pres. James E. Gregg

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Rev. Carl S. Patton, D.D., First Church, Los Angeles, Cal.

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The Editorial Outlook

Women Citizens to Meet in Interest of Law Enforcement

WOMEN are to have a prominent part in the Citizenship Convention for all New England, to be held in Boston, Jan. 21-22, the object of which is to create, strengthen and voice public sentiment for obedience to law and for stricter enforcement, especially of the Eighteenth Amendment. A New England section of the Woman's National Committee for Law Enforcement has just been organized, of which the chairman is Mrs. Herbert J. Gurney, formerly president of the New England Federation of Women's Clubs. Her office is at 302 Ford Building, Boston.

This committee has in hand the plans for the distinctively women's gatherings connected with the Citizen Conference. One is a "Mystery Tea" to be held at the Twentieth Century Club, 3 Joy St., an invitation affair given for guests from other towns and states. The other is an Institute to be held Jan. 22 at 10 A.M. in Ford Hall. This will bring together a large body of women from all over New England who believe in law enforcement and who need practical suggestions about how to arouse public sentiment and enlist workers in their home communities. There will be brief addresses from eminent women, reports from state chairmen and a dramatic and musical demonstration of a program taken from the book, *Save America,* which may be given in any town, church, or school. Another feature is a forum conducted by Mrs. Henry W. Peabody, president of the Woman's National Committee for Law Enforcement. This committee represents twelve great national organizations of women, including the General Federation of Women's Clubs, Federation of Church Women for Home and Foreign Missions, Young Women's Christian Association, Congress of Mothers and Parent-Teacher Association, King's Daughters, Council of Women, Legion Auxiliary, Woman's Christian Temperance Union, and others, with a total membership of ten million women. These organizations have affiliated for a careful study of present conditions which lead to lawlessness, especially in our eastern states and cities, where the Eighteenth Amendment is openly violated. A campaign of education to arouse public sentiment is planned through state committees and local groups.

Ministers and the Citizenship Conference

THE ministerial section of the Citizenship Conference of New England, to convene in Boston, Jan. 20-22, has been planned to meet the ever-increasing query on the part of the clergy: "What can we do about it?" Especially will the luncheon to be held in the banquet hall of the Boston City Club Monday noon at 12.30, to which all ministers are invited, provide the opportunity sought. This gathering will be addressed by Bishop Lawrence, Ex-President Charles W. Eliot, Mr. Robert A. Woods, head of the South End House Settlement, Miss Cora F. Stoddard, and Rev. C. E. Libbey of New Hampshire. Following the talks there will be a question and answer period. The whole matter of law enforcement in connection with lawless selling and lawless drinking of liquor will be threshed out. The speakers have been chosen not only because they have had peculiar opportunity to study and observe the deficiencies in the present plan for law enforcement, but they all have definite ideas about ways and means for improving critical conditions which are admitted to be a real and present menace to the youth, both male and female, of the present day.

The conference is expected to arouse the church, parents, the clergy, public officials, and business interests to the gravest danger which has threatened this country for some years.

Religion on the Front Page

THE Boston *Herald,* which probably more frequently than most dailies gets religion on the front page, usually with most intelligent and competent report and comment, thus voices the complaint of a correspondent:

You put murder, scandal, trivialities, freaks and all untoward things on the front page; why not pay a little

more attention to things of the spirit, and give the churches a chance?

In response to this the *Herald* says, with particular reference to recent controversies:

The complaint and questions were common until recently. The fear now is that the pulpit adorns the front page too often and too conspicuously, that the headlines do not summarize the discussions fairly, and that the whole cause of real religion will suffer grievously from the excess of publicity. Surely, religious doctrine never before got into newspaper type as it has recently. Even the so-called truce did not silence the preachers or still the reporters.

The present treatment of the Fundamentalists' and Modernists' discussion answers pretty well the criticisms of yesteryear. The clergy are debating something which is of interest to newspaper readers, which is to say, everybody. Just as the ordinary political speech seldom gets into print, the ordinary sermon obtains little consideration, because, too often, it is of importance only to those who hear it delivered. Automatically, as if one super-editor were directing all newspapers, the recent extraordinary discussions have found their way to front pages and yards of space. That is merely to say that religion has become news again. Whether newspaper trial of dogma is good for the soul and the sects is another thing. Our church brethren may as well make up their minds that they are in for no end of public inspection.

Is Protestantism Middle-Class?

REV. Reinhold Niebuhr, who opened the discussion on social service at the annual meeting of the Executive Committee of the Federal Council of Churches, held recently in Columbus, O., made some statements that ought to give earnest Christians deep concern. Referring to the fact that the work of the social service commission is rendered difficult, not only by reason of the great complexity of social and industrial problems, but also by reason of the fact that many church people are not driven by personal circumstances to face those problems, but are only compelled to such interest by conscience, Mr. Niebuhr said:

The people who bear the burdens of modern industry and suffer from its moral limitations are, on the whole, not in the churches. The people in the churches are the higher middle classes who reap whatever advantages modern machine industry brings to the few and the lower middle classes who enjoy the comforts and conveniences which are the real blessings of modern industry with its high mechanical efficiency and tremendous productivity. The hewers of wood and drawers of water are not in our churches, at least not in our Protestant churches. Their needs are never made vocal in her councils. And the tremendous wealth of our country keeps these needs from becoming as urgent as they are in Europe, where they have enlisted the middle class Christian idealist to espouse the cause of the worker, though all too tardily.

We can, therefore, if we want to, remain gloriously oblivious to the task of humanizing industry even though our industrial life is as completely dominated by pagan motives as the industrial life of Europe. It is for this reason that every prophet of social righteousness who insists on applying Christ's gospel to industrial relationships is put in the position of troubling Israel gratuitously.

Are the Hewers and Drawers Outside?

WE are not prepared to dispute Mr. Niebuhr's contentions from the standpoint of any adequate survey or dependable statistics. He emphasizes a problem that is appalling enough both from the standpoint of the masses outside of the churches and from the standpoint of the utter unconcern and self-complacency with which many middle class churches either refuse to see the problem or to do anything about it. The Church needs nothing today more than the passion that made John Wesley a winner of the masses, and the vision that made him declare, *The whole world is my parish.*

At the same time, viewing Protestantism as a whole, in all its branches and in all its types of churches, it is quite possible that Mr. Niebuhr underestimates the extent to which the churches touch the life of the common people. The present writer in circuit-riding days had contact as student-pastor with ten rural churches, every one of which was almost solidly composed of "hewers of wood, and drawers of water," unless those words are to be interpreted as applying to most limited aspects of manual toil. In three out of four city pastorates a large, if not the larger, part of the congregation was composed of "common toilers," and be it said to the honor of all four churches, the "common toiler" had as much official place and recognition in the councils of the church as "the man with the gold ring." Possibly this experience was exceptional, but it could be duplicated by at least a fair number of pastors. It is regrettable that we have not full statistics available.

However, Mr. Niebuhr is near enough to the facts of the situation to give real meaning to his conclusion.

Yet we might learn a lesson from Europe if the problem is not urgent enough here to teach us the lesson. In Europe the worker is out of the Church and generally hostile to any Christian conception of life. He is going to build a world brotherhood upon the unsound foundations of class hatred—and how will he be reclaimed from his cynical attitude except the Church is able to prove that Christianity is a power which can persuade men to equalize privilege and humanize industrial life in the interest of the Kingdom of God? And how can our worker be persuaded not to follow the class-conscious labor movements of Europe if we do not validate our gospel of brotherhood by actually making progress in the establishment of a brotherhood which really places human personality above profits?

Convocation Week at Bangor

CONVOCATION WEEK at Bangor Theological Seminary has come to be an event of great significance for Maine ministers. A vital and representative program has been arranged for the Sixteenth Annual Convocation which will be held this year from Jan. 28 to Feb. 1. Col. Raymond Robins will deliver five lectures on Applied Christianity under the special title, *Christianity and Democratic Civilization;* President C. A. Barbour, of Rochester Theological Seminary, will give five lectures on Preaching, dealing successively with five great preachers, Chrysostom, John Knox, John Bunyan, John Wesley and John Henry Newman; five lectures will be given on *Literature and Life* by Charles Upson Clark, Ph.D., of Cambridge, Mass.; and Dr. Edward T. Sullivan will give four Quiet Hour talks on *Some Besetments of Our Calling.* Dr. Sullivan is an Episcopal minister of Newton Centre, Mass., whose evangelical preaching at St. Paul's Cathedral in Boston has had great drawing power and spiritual effectiveness. The value of such gatherings as these at Bangor, and similar convocations under the auspices of seminaries, colleges or state conferences, can hardly be overestimated. Three things they

do that are essential for ministerial efficiency: In their actual program they provide aids to knowledge and outlook; they help to stimulate and keep alive a permanent interest in the deep things of mind and spirit; and they intensify a sense of fellowship and co-operation in common tasks that is one of the chief safeguards against isolation and discouragement.

Dr. van Dyke's Plea for Christian Worship

DR. HENRY VAN DYKE has formally given up his pew in the old First Presbyterian Church in Princeton, N. J. Disapproval of the reiteration from the pulpit of the controversy between Fundamentalists and Modernists has led to this action, the specific objection being to the sermons of Dr. John Machen, a professor in the Princeton Theological Seminary, who has been filling the pulpit. Dr. van Dyke's letter to the treasurer of the church was as follows:

Dear Sir: Having had another Sunday spoiled by the bitter, schismatic and un-Scriptural preaching of the stated supply of the First Presbyterian Church of Princeton (directly contrary to the spirit of his beautiful text), I desire to give up my pew in the church. The few Sundays that I have free from evangelical work to spend with my family are too precious to be wasted in listening to such a dismal, bilious travesty of the Gospel. We want to hear about Christ, the Son of God and the Son of Man, not about the Fundamentalists and Modernists, the only subject on which your stated supply seems to have anything to say and on which most of what he says is untrue and malicious. Until he is done, count me out and give up my pew in the church. We want to worship Christ, our Savior.

Yours truly,
(Signed) HENRY VAN DYKE.

There are, of course, two ways of viewing Dr. van Dyke's action, for it is a sort of action that works both ways. A fairly large number of conservatively-minded people have been criticized for similar action in relation to a liberal pulpit. We have endeavored to commend in regard to all the mixed issues of today an attitude of patience and a considerate and tolerant temper, especially in the matter of personal and local church relationships. Possibly there is a point where patience ceases to be a virtue, and men are justified in acting boldly and according to their convictions.

That Dr. van Dyke's action has not been dictated by any narrow or intolerant attitude must be evident from a statement that he had previously made in declining an invitation to go to Philadelphia to take part in a meeting "in the interests of historic Presbyterianism." Conceiving the meeting as likely to be really in the interests of a certain theological school he sent the following reply, which is worthy the consideration of every professing Christian:

If the spirit of the meeting should be to promote devotion to Jesus Christ, our God and Savior; to deepen gratitude for the grace of God, which is the only hope of salvation of sinners; to enhance and illumine the authority of the Holy Scriptures, not as a text book of science, but as the only infallible rule of faith and practice, and to pray, "Grace be with all them that love our Lord Jesus in sincerity," why, then, I should find myself in accord with the spirit of the meeting with all my heart. If it is to be divisive and exclusive, a beginning of theological word battles and heresy trials, if it is to get new tests of orthodoxy unknown to our standards and to the Bible, and attempt their rigid enforcement by expulsion or the ecclesiastical boycott, why, then, I should be in hearty disaccord with such a spirit, as highly injurious to our branch of the Christian Church.

An attitude other than that that Dr. van Dyke indicates would seem to us highly injurious to *any* branch of the Christian Church. Only sectarianism can hope to thrive upon divisive, exclusive and heresy-hunting methods.

We hope, however, that nobody will give up his pew unless it be in behalf of such noble expressions of Christian faith and purpose as Dr. van Dyke has given and for the sake of a strong personal loyalty to Jesus Christ which some existing relationship is seriously affecting. We doubt whether many of our ministers are giving over their pulpit administrations to dreary controversy, but if any of them are, we sympathize with the laymen who are forced to listen to it—and we say this regardless of the side that such controversial utterance may take. So far as the pulpit has a teaching obligation in relation to present issues it ought to be emphasized by preaching Christ.

Dr. Fosdick and War

WHEN Dr. Harry E. Fosdick, in his thrilling address at the Congregational National Council on *Taking Jesus in Earnest*, made his strong pronouncement concerning war, afterwards published in *The Congregationalist*, a leading Congregational minister, of keen and logical mind, remarked to the present writer that if one went as far as Dr. Fosdick seemed to go in asserting the refusal ever to participate in supporting a war, no matter what the circumstances, it might be necessary to go a great deal farther, and on Christian grounds repudiate the whole modern conception of government, involving the ideas of nationalism, national boundaries, and sovereignties.

Dr. Fosdick himself seems to sense this, for in his introduction to Kirby Page's book, *War: Its Causes, Consequences and Cure*, in stating virtually what he said at the National Council, he has interjected a brief, but very far-reaching, qualifying clause covering this specific point. The clause is so brief, and so much in the nature of a parenthesis, that its full import may be missed by the average reader, but it is none the less of the deepest significance and importance. Dr. Fosdick says in this introductory and qualifying clause: *For myself, while I recognize as more weighty than Mr. Page feels it to be, the difference between calling war wicked, futile, un-Christian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy*, etc.

The introduction to Mr. Page's book was, we believe, written prior to Dr. Fosdick's National Council address. The latter statement, with its lack of any qualifying clause, may indicate a further step into complete non-resistance upon Dr. Fosdick's part, but we are more inclined to believe that the written statement represents alike in its positive and in its qualifying portion his present attitude. In his National Council address he was probably expressing to the full the Christian's abhorrence of war, and chagrin at the consequences of the supposed peace and safety that the War had won, without consid-

ering the logical and practical implications of an utterance meant to be emphatic.

The strength of Dr. Fosdick's reaction against war must not be minimized. Having made the above qualification he proceeds: *I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.*

We hope shortly to publish a well-considered review of Mr. Page's book. Meanwhile, it may be said that strong as is Dr. Fosdick's statement against war and far removed from all gospels of preparedness and from that conventional attitude which has made the Church the pliant servant of the State in upholding war, his qualification represents a great difference between his position and that of Mr. Page and the group who stand for extreme pacifism in the sense of unconditional non-resistance.

Dr. Fosdick remembers that there are certain institutions of government that will not lightly be swept away. We question whether Dr. Fosdick would advocate the speedy closing of certain departments in Washington and the wiping out of the United States army and navy. We do not believe, if we have rightly estimated Dr. Fosdick's qualification, that he would even repudiate, unconditionally, all military service of the State, and advise others to do so. Dr. Fosdick, in fact, does not make it clear and decisive what would actually be his course if this country should ever again be involved in war: if, for example, the United States were invaded, as Belgium was invaded. What he does seem to make clear is that recognizing existing conditions and a measure of obligation to government he reserves the right to put his duty as a Christian above the demands upon him as a citizen. He apparently denies the right of the State to abrogate the Christian conscience in relation to war.

It is difficult for him "to imagine any situation" in which he should "feel justified in sanctioning or participating in another war," but he does not say that no such circumstance might arise. Apparently his implication is that he will be the keeper of his own conscience in relation to war and will not allow the State, or world sentiment, to settle the issue for him.

That seems a sound position. But is it different from that which many of us took before the War? It was with the utmost difficulty that we sanctioned and participated in *that* conflict, and we were driven to do so not merely by political, but also by moral necessity. We were driven to support the State and the cause of the Allies because we did not see what other course could have been taken, under circumstances that we none the less deplored and that many of us had done all in our power to prevent arising.

It is in its new emphasis, rather than in any new definition of principle, or in any support of extreme pacifism, that Dr. Fosdick's attitude is significant. After all the Christian is necessarily and unavoidably an *ultramontane,* with this difference, that true Protestants go beyond the mountain, not to Rome, but to Calvary. The idea that physical resistance to wrong, or assault upon wrong, is never justifiable is repugnant to many sincere Christians who do not believe that that idea is either a reasonable principle of practical life or a fair and adequate interpretation of the New Testament. But equally repugnant to many who reject the doctrine of complete non-resistance is the theory that men are justified in going out and killing one another whenever the State calls upon them to do so. That doctrine has always been challenged. So eminent a man as David Lloyd George refused to support his country in the South African War, and it may be recalled that his life was endangered by mob violence because of his vigorous opposition to the popular course. It is not necessary to go all the way with the extreme pacifists to believe that Christians must build up against war the bulwark of a Christian conscience that is not in the keeping of politicians, or even of statesmen, or of popular majorities. We shall never make a decided advance toward a warless world until there is wider recognition of the fact that, if war is ever justifiable, it is not because of the sanctity of government or the *fiat* of the State, but only because the Christian conscience can find for the citizen in the circumstances, no physical and moral alternative.

This we take to be the effect of Dr. Fosdick's declaration, and, if we have rightly interpreted it, we believe that it will have the support of a great body of Christian believers who are neither militarists nor extreme pacifists, who hate war with all their hearts and who are concerned about pursuing a course that shall rightly regard the duties of citizenship as not lightly to be set aside, but as always, subject to the higher laws of the Christian life.

The Bok Peace Award

THE CONGREGATIONALIST prints in full in this issue the text of Plan 1469, selected by the Jury of Award for the prize created by Edward K. Bok for the best practicable plan by which the United States may cooperate with other nations, looking toward the prevention of war. Under the terms of the award $50,000 goes to the author of the plan and another $50,000 will be added if the country gives the plan support, either through the United States Senate, or by popular vote of the citizens. A ballot is printed accompanying the text and we hope that, if *Congregationalist* readers have not voted through some other newspaper, these ballots will be used.

It is interesting that the Jury, from over twenty-two thousand plans, should have selected one that so strongly emphasizes the League of Nations, at a time when so many have been saying that that issue is dead, and immediately following the President's reference to it as "a closed incident." The coming popular vote may make some interesting revelations, but we should not care to venture a forecast. Without in any way believing that an institution in which over fifty nations are already cooperating and which still expresses so much of idealism and hope is necessarily "a closed incident" or forever outside the range of practical politics in America, we have been disposed to accept the verdict of those who have contended that popular interest in this country's entrance into the League has lulled. It has always seemed to us possible, and likely, that such interest might strongly and quickly revive under some stimulating circumstance at home or abroad. Will the promul-

"I Know Whom I Have Believed"

A Sermon by Rev. S. Ralph Harlow

Formerly of the International College, Smyrna, now on the staff of the Biblical Department, Smith College

(EDITORS' NOTE: *This sermon was preached originally in the College Chapel at Paradise. Designed especially to meet the needs and difficulties of certain Eastern students it sounds a note that may prove helpful to many in these days of the new quest of faith. In a letter which accompanied this sermon Mr. Harlow makes interesting comment upon the conditions that called it forth. He says*:

One of the problems which besets the college preacher in a missionary institution is the preaching. Try to imagine facing an audience Sunday by Sunday in which are Moslems, Greek Orthodox, Jews, Armenian Gregorians, a few Catholics and Protestants. These represent the students and members of the teaching staff. Then there are the families of the American and British faculty members, consular representatives, Y. M. C. A. and Y. W. C A. secretaries, and a few business men with their wives and children. To meet the spiritual needs of such a group calls for much meditation and prayer. If one preaches only to the Christian adult members of the Congregation it is sure to be over the heads of the most needy element among the student body, yet one must not forget that our teachers and business men and consular men out here have little opportunity to strengthen their spirits in Christian worship while the atmosphere of a port city in the Near East or Far East tends to pull down the spiritual atmosphere of any man's life. Then there must always be taken into consideration the hostility of many in the congregation. The presentation of Christ does not yet meet open friendliness among Moslems as a class. And the students who belong to the ancient Greek and Armenian churches still are taught to look with suspicion upon anything Protestant.

But the aim of all of our American Board colleges is to present Christ, not Congregationalism or any other kind of "ism." We are sent out not to win students to the Protestant fold, but to bring them face to face with the great constructive teachings of Jesus, especially to hold him up as the answer to the needs of the soul and of the nations.)

Text, II Timothy 1:12. *I know whom I have believed.*

RECENTLY I stood amid the ruins of ancient Ephesus, and the centuries seemed to roll away. The worn marble pavements were peopled again with the hurrying throngs; Roman soldiers, gladiators, merchants from Tyre and Sidon, bankers from Rome, priests from the great temple of Diana, chariots drawn by horses from Arabia, all came to life on the streets which centuries ago echoed to their laughter and their sandaled feet. Just outside the old theater, where the marble steps still reveal the worn places made by feet of senator and slave, Jew and Gentile, of that world of twenty centuries ago, I seemed to hear again the roar of the crowd that rushed into this very place to cry out, "Great is Diana of the Ephesians," and to demand that Paul be given over to the guards. I seemed to see that little Jew from Tarsus urging his companions to let him face the multitude in the theater. What was it, I asked myself, gave that man, small of stature, afflicted by a thorn in the flesh, such courage, not in Ephesus alone, but on land and sea, up and down all Asia Minor, yes, to the gates of Rome itself in the very palace of the Cæsars? Whence came his triumphant control over the ups and downs of life? And down the centuries I seemed to hear his voice ringing clear, full of conviction, "I know Whom I have believed." That is the secret, "I know Whom I have believed!"

FAITH CENTERS IN A PERSON

At the center of men's faiths always you will find a person. The greatest inspiration to heroic deeds has always been a person. It is said of a soldier of Napoleon that when he was being operated on, and the surgeon's knife was probing for the bullet near his heart, he opened his eyes, and even in the pain smiled and said, "Cut deeper and you'll find the Emperor." On the body of a young soldier in the Union armies, who had been sentenced to death for desertion, and who was pardoned by Lincoln, was found his pardon, after his death in the Battle of Five Forks. Across that pardon was written "God bless Abraham Lincoln."

Great causes are only understood, only come to *be*, as they are embodied in a *life*. What American can think of liberty and not murmur, "Washington"; what Italian and not think of Garibaldi? Who will write of mercy to those lying wounded on the battlefield and forget to speak of Florence Nightingale? If protest against the slave trade in Africa is the subject, then all of us will spell the name Livingstone upon the page of history. In religion, however, this is supremely true. When men have argued, debated, and fought over creeds, back of all the creeds of the world have stood persons. Understood or misunderstood by their followers, these persons have been the real inspiration, the real arguments on which men have staked their lives, their future hopes, their very reasons for believing in a living God. Buddha, Mohammed, Christ, stand out among the founders of religions who have rallied to their allegiance and to faith in God as revealed through them, millions of followers in many lands, and out of many centuries.

For two reasons I propose to raise the question this morning as to whether men of today, with modern ideas in philosophy and science crowding in upon us, can accept Jesus Christ as the standard bearer of our faith, can lay hold on eternal truths with greater assurance because of him? Can we live nobler and die more sure of triumph for all righteous causes to which we have given our heart and our voice, with an assurance of victory over the grave because he lived and because we followed him?

My first reason is that there are many college men in the land today who are groping in the dark. Recently I have had long interviews with two such men, at Robert College, and here in Smyrna. They claimed that religion was impossible for educated men of our day, that it was for old women and ignorant peasants.

Both of these young men were earnest seekers after truth. They once had a faith, now they have lost it. They admit that they are in the dark, but they do not propose to hold on to anything because it is pleasant if there is not some reasonable ground for believing it to be true. And we must admit that only as men dare to sit down and examine their faith can they hold that faith with any assurance or any expectation of finding themselves on sure foundations when the tragedies and problems of life and death beset them.

This morning I do not propose to enter into any debate between Christianity and Islam, or Christianity and Buddhism. This is merely an attempt to state the claims of Jesus Christ and to make an examination of the validity of those claims upon us today.

The fact that our fathers held this faith, or that it is full of comforting hopes, is not adequate reason for thinking men of today to hold that same faith if newer information and light show that faith to be contrary to all evidence and reason. Even though it involve our giving up a belief in the very existence of God himself and the denial of immortality, we must follow truth if truth leads us to such conclusions.

Yet I assert that today, now, there is greater, stronger, more reasonableness and evidence for accepting Jesus Christ as Lord and Master of our lives, ruler over our wills and affections than ever in the past.

THE CLAIMS OF JESUS

No other person who ever lived made such claims as did Jesus. All other founders of religions admitted that they were *men, sinful men.* Jesus Christ claimed to be immortal, sinless, Son of God, and challenged men to convict *him* of sin. For two thousand years his challenge has stood with no voice to reply.

All other religious leaders claimed to be fallible even in their teaching and in their preaching, and we often find them contradicting themselves. Jesus claimed infallibility when he spoke of the things that have to do with God and the realms of the spirit. All others pointed to *ways to God;* He said, "*I am the Way;* by *me* if any man enter in he shall have life."

Other leaders died as men and we visit their graves. Jesus Christ claimed that death had no power over him, and on that first Easter morning something happened which has filled the whole earth for two thousand years with shouts of victory over the grave, and infused into millions of hearts a song of triumph and of immortality. Christianity looks into the face of a Risen Christ.

Above all, he claimed a unique *oneness* with God. His claims make one stand in

awe, declaring that either he was a blasphemer—yet even Mohammed calls him "the ruh of Allah" the spirit of God—or else he was insane, merely a deluded Galilean peasant. Strange, then, that the master minds of all history, to the very leaders in our own universities of today, marvel at the depth and wisdom of *his* teaching. *Either he is false or deluded or he speaks the eternal Truth.* Listen to his words: "I and my Father are one"; "He that hath seen me hath seen the Father"; "No man cometh unto the Father save by me." We have here vital truth or gigantic falsehood; we have here infinite wisdom or we have delusion gone mad.

On what grounds do I take Christ, on what grounds do millions of educated men and women, university presidents, college professors, modern scientific leaders, great thinkers and philosophers of our own age and generation, fall down before him and cry out, "My Lord and my God?" Because our generation puts three supreme tests to spiritual leadership and to all that goes under the name of religion and Jesus, and Jesus Christ alone of all the religious leaders of the past, meets those three tests.

Three Vital Tests

The first of these tests is the test of *reason.* At the very heart of the Gospel of our Lord and Savior Jesus Christ there is a searching challenge to men to follow Truth. "Ye shall know the Truth and the Truth shall make you free." He never bound men to the *past,* not even to a mere literal interpretation of his own words. "When He the spirit of Truth is come, He shall lead you into *all* Truth." "The letter killeth, the spirit giveth life." He *urges* men to seek and to follow Truth. "Thou shalt love the Lord thy God with all thy *mind,*" was to him a glowing spiritual reality. And at the *heart* of his message and life there is nothing unreasonable, nothing contradictory. If he makes tremendous claims he backs them. He supports his claims not only to the hearts but to the minds of men.

Those questions about Christ's birth and life and death and resurrection over which men disagree are not *fundamental* to accepting him as Lord and Master and giving to him the devotion of our wills. Men have differed and do still differ as to the way in which his physical body came into the world, who yet find in him the supreme revelation of God. Men who have difficulties over certain of the accounts of his miracles find no difficulty in acknowledging that his sinless character is the greatest of all miracles and his touch upon sin-stained lives full of power as wonderful as that which cleansed the leper. Men who accept the latest theory of evolution and men who deny any theory of evolution find themselves able to stand side by side in calling him the one altogether perfect One. Science has rather helped to strengthen his claims upon the minds of educated men because he alone of the great religious leaders has met that test fearlessly and unflinchingly. He meets the tests of *reason.*

The second test which our generation is putting is an *ethical* test. Religion must speak of sins that *are* sins, that harm society, that ruin lives, that destroy character and undermine homes, not mere breaking of custom and tradition. Religion must offer a message that has to do with *life.* And when men turn to Jesus how terribly *real* he seems. The sin *he* talks about *is sin.* The goodness he demands in men is the kind the heart of the world is sick for today. His religion offers men a Savior who is a Savior indeed. *He saves.* From ten millions of hearts, of all ages, races, and climes, rise up the witnesses to the power of his salvation. "We *know* in whom we have believed," they cry. He took the cross and changed it from an object of shame and man's sin, and he transformed it into the symbol of triumphant love and God's redeeming grace. Oh yes, his religion has to do with real life, with real sin, with the kind of salvation men and women like us need.

When Germany had determined to invade Belgium and break their treaty oath they sent word to Belgium that they could have twenty-four hours to decide whether they wanted their land overrun with armies and devastated by war, or whether they would permit the German hosts to pass through in peace to strike at France and the liberties of the world. The King of the Belgians had no need to wait. He replied, "We do not need to wait. Tell the German Government that Belgium is a State not a highway." That is what Jesus Christ does for a man ethically. He makes his life part of the Kingdom of God. His life is no longer a highway, it is a country. Across that country the hosts of evil cannot pass without war. It may cost the man dear, it may leave him hard pressed by the world, but his spiritual independence is made known. That is the kind of religion men need today.

But the third test is strictest of all; it is the spiritual test. Our generation is not so much concerned as to whether God exists as it is over what *kind of God exists.* What matters it to us that in some far removed sphere there dwells a being infinitely great and powerful? If that being hears not and heeds not the cry of the orphan and the widow, if when brave men lift hands of prayer in a holy cause that being is not interested, what care we for worship or for prayer?

Turning to Jesus

And then we turn to Jesus. The more we study his life, the closer we get to him, the more our hearts cry out, "if God could live in human life *that* is the kind of life he would live, that would be the *kind* of God we could adore and trust." And Jesus says, "He that hath seen me *hath* seen the Father."

When all is said, it still seems as though nothing had been said. It is not something one can put into *words,* it is an experience in the heart, it is living with Another at the heart of life and that Other the God made real in Jesus Christ. Those of us who have had that experience know in Whom we have believed. Life nor death can take that from us. We know. It reminds me of one of those picture puzzles you see in the newspapers; here is a ship, find the captain. You can't seem to see the captain anywhere, no matter how hard you look, till suddenly there he is. That is what Jesus does for us. Life seems without goal, meaningless, without God. Then Jesus touches life and after that we can see nothing else save the will of God. Life has a goal, there is a God, the kind of God we can believe in and trust.

How many of you sincerely desire spiritual values in your lives? Often at sea where the air is purest and cleanest you will find some sailor's cabin full of foul air, his port hole locked, his door closed, the room full of vile smells of old clothes and tobacco. In the midst of an ocean of fresh air he prefers the evil smells of his closed cabin. So some men shut God out of their hearts and lives. His presence may be all around them, his appeal ringing in their ears and still they bar the door. This morning Jesus himself comes to the door of your heart and knocks. He says "I am the Way," "Follow me." Do you know in whom you have believed? It is not that he will answer all your doubts, make plain all your questions. But this he will do, he will give you assurance that there *is* an answer and that the answer is good. If you and I could answer all our doubts and questionings we should be as wise as God is. Must we demand so much before we are willing to walk one step by faith? For life and for death, for sorrow and for joy, for sin and for victory over sin Jesus has an answer, an answer for the mind, for the heart, for the soul. And those of us who have come to him bear witness that Paul knew from experience the truth of his declaration when he stood and cried, "I know in whom I have believed."

Midwinter Meeting at Chicago

Fine Program Planned

The Midwinter Meeting of the Church Extension Boards will be held Jan. 20-23, at the Chicago Beach Hotel, Chicago, Ill.

Sunday will be a day of spiritual fellowship, with varied opportunities for devotional culture. A sermon in the afternoon by Dr. C. B. Emerson of North Church, Detroit, Mich., will be followed by a service of intercession and communion conducted by Dr. J. P. Huget.

On Monday the work of the Church Extension Boards will be presented, beginning with addresses concerning the Sunday School Extension Society, followed by addresses on the Home Missionary Society. In the evening representatives of the Church Building Society will speak.

Tuesday morning will be used for a review of the field by means of five-minute speeches by the various state superintendents. A closing address will be made by Moderator R. H. Potter, who will speak on "The Contagion of the Gospel."

The annual meeting of the Sunday School Extension Society will be held at the conclusion of this session. Also the Commission on Evangelism will hold the annual luncheon on Tuesday, to which state superintendents are invited as guests of the Commission.

Simultaneous meetings of the Superintendents and the Board of Directors will be held during the remainder of the conference time. Ministerial problems will be discussed Tuesday afternoon, Secretary Beard will present the promotional plans for 1925 at the evening session, and on Wednesday morning discussion of the duties and opportunities of the Superintendent will be followed by general business.

Japan's Baptism of Fire and Earthquake

By President Danjo Ebina

Doshisha University, Japan

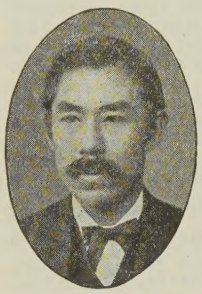
EDITORS' NOTE: *Rev. Danjo Ebina was a member of the famous Kumamoto Band, and of the first class to graduate from the Doshisha under Neesima. For forty-three years he was engaged in evangelistic work. During this period he founded half a dozen churches and baptized over 3,000 people. He has tried especially to minister to young men and to guide their thinking into Christian and idealistic channels. He was called to the presidency of the Doshisha about four years ago. Under his administration the institution has increased in numbers and prestige, and a great step has been taken in making it more decidedly Christian. Dr. Ebina has been sent to the United States by the trustees of the Doshisha to try to raise funds to meet the needs of the Doshisha in the crisis brought to pass by the earthquake. Donations may be sent to the care of American Board, Frederick A. Gaskins, Treasurer, 14 Beacon St., Boston.*

JAPAN has recently passed through a double baptism of fire and earthquake. This terrible calamity has not crushed her, but has, on the contrary, awakened her to the consciousness of her potential energy for self renewal. Perhaps never before in human history has a nation been called on to suffer such defeat at the hands of nature without one second of warning. Certainly never before in history has the response of the world to suffering been so quick to take concrete form. This overwhelming flood of sympathy, particularly that of the American people, has resulted in a great change in the heart of Japan. Seventy years ago with reluctance and with distrust Japan opened her doors to the Western world. Today with thanksgiving and trust she turns her face toward America. A new day of mutual sympathy and friendliness between America and Japan seems possible as a result of the great earthquake. It is of vital importance that we do all in our power both in America and Japan to conserve this good result.

Danjo Ebina

We are facing a new age in Japan; an era which we have been expecting but which has been hastened by the earthquake. Not only is this to be a period of reconstruction in the devastated districts, but it is to be also a period of spiritual reconstruction. The very outbreak of elemental passions which occurred at the time of the earthquake has awakened the Japanese to a feeling of their need for spiritual renewal. We know that there is no royal road to the renewal of the spirit save the way of the Master. For nearly fifty years the Doshisha has been a rallying point in Japan for the teaching of the principles of life enunciated by Jesus. This teaching has had its part to play in the bringing in of the present period of spiritual dissatisfaction. Our opportunity and responsibility are all the greater now to build on the foundation we have helped to lay, a superstructure of Christian character which shall become national in its extent.

Seventy years ago, Neesima, then a penniless young man of twenty-one, stole aboard an American schooner and started on his long and hazardous journey for the United States. After nine years' study in New England he prepared to return to Japan with the earnest purpose of founding a Christian college there. At the meeting of the American Board in Rutland, Vermont, in 1874, with tears he begged the Board for money to found such a school. So earnest was his request that $5,000 was immediately pledged. One year later the Doshisha, the society of the like-minded, was established in a small rented building in Kyoto, with two professors and eight students. Nearly forty-eight years have elapsed since then. In that time the Doshisha has grown from a school of eight to a student body of 3,600, with 200 professors, teachers, and lecturers. It embraces both high school and college courses for men and women, and includes in its curriculum theology, politics, economics, literature, and domestic science. Its grounds, buildings, and equipment are valued at a million dollars.

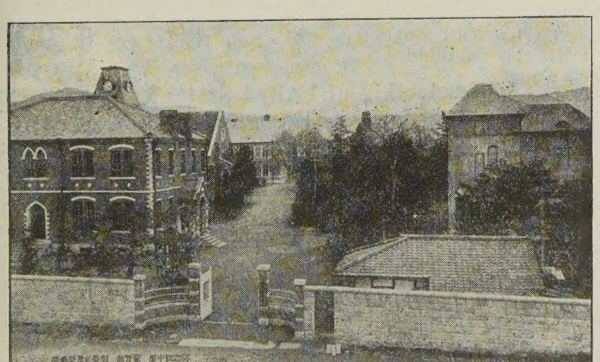


Joseph Neesima

About four years ago the Department of Education granted to the Doshisha, with other private institutions, the right to confer regular degrees upon its graduates. This recognition was conditioned as to its continuance by the requirement of an endowment of $300,000 to be raised within six years. Already two-thirds has been provided for. There remains the sum of $100,000 which must be raised within the next two years or our rank as University will be lost. But the great earthquake has made the raising of this sum of money a very difficult thing. The graduates of Doshisha have given as liberally as they could for the work of the institution. Now their source of income has been cut off at the roots. The appalling disaster in Japan has made it impossible for the alumni to complete this sum for endowment and we are facing the necessity of losing our standing unless God raises up for us friends who will come to our aid at this crisis.

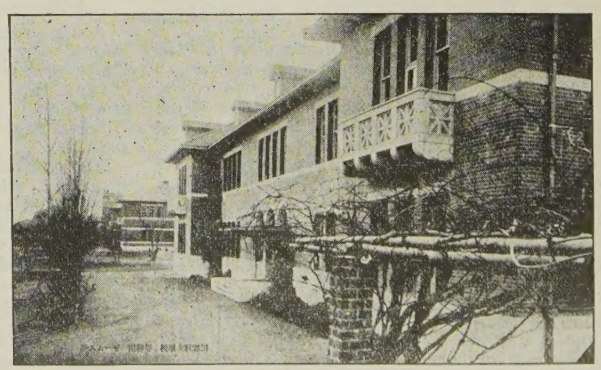
The fire in Tokyo destroyed totally four great private universities and one girls' college, while practically destroying also three great government schools of University grade. The libraries of these schools were destroyed and it will be many years before schools and library facilities will be available for the young men and women who are anually graduating from the high schools and seeking for a higher education. The possibility of attaining a higher education has been taken away from many thousands of young Japanese as a direct result of the earthquake. Had we recitation buildings to house even three classes we could this spring reach out to about 150 of these young people and draw them into our circle. Not only do we have the desire to help them because of their disappointment, but we believe that we have something to give them more than mere education. We know that the ideals of character which we hold up at the Doshisha are far superior to those which they will find in any except Christian institutions. We should be glad, indeed, if in some way money might be provided to enable us to take in even a few of these boys and girls.

We have a great opportunity, and, we think, a great responsibility. The earthquake has resulted, however, in a financial stringency all over Japan which makes it impossible for us to look to Japan for help at present, and probably for several years to come. We hope that the many American friends of the institution will come to our aid at this time and enable us both to maintain our standing and to take advantage of



LOOKING EAST THROUGH SIDE GATE, DOSHISHA, KYOTO

Survived the earthquake



GIRLS' SCHOOL, DOSHISHA

Corner of James Hall looking west toward Pacific Hall

our present opportunity. We believe that such aid will have a direct effect upon the moral renewal of Japan and will furnish one more means of welding closer the bonds of mutual trust and sympathy which should bind our two great nations together. We believe that help extended to us now wi be a direct aid in bringing in the Kingdo of God in the Orient.

The Bok Peace Plan

Full Text of Plan 1469 Awarded Prize by Jury

Not Room for More Than One Organization to Promote International Co-operation

Five-sixths of all nations, including about four-fifths of mankind, have already created a world-organization, the purpose of which is "to promote international co-operation and to achieve international peace and security."

Those nations cannot and will not abandon this system which has now been actively operating for three and a half years. If leading members of the United States Government ever had serious hopes that another association of nations could be formed, such hopes were dispelled during the Washington Conference by plain intimations from other Powers that there is not room for more than one organization like the League of Nations.

The States outside the organized world are not of such a character that the United States could hopefully co-operate with them for the purpose named.

Therefore, the only possible path to co-operation in which the United States can take an increasing share is that which leads toward some form of agreement with the world as now organized, called the League of Nations.

By sheer force of social international gravitation such co-operation becomes inevitable.

United States Has Already Gone Far in Co-operation with League

The United States Government, theoretically maintaining a policy of isolation, has actually gone far, since March 4, 1921, toward "co-operation with other nations to achieve and preserve the peace of the world."

The most familiar part of the story is the work of the Washington Conference, wherein President Harding's administration made a beginning of naval disarmament, opened to China a prospect of rehabilitation, and joined with Great Britain, Japan and France to make the Pacific Ocean worthy of its name.

Later came the recommendation that the United States should adhere to the Permanent Court of International Justice.

Not long after that action President Harding wrote to Bishop Gailor:

"I do not believe any man can confront the responsibility of a President of the United States and yet adhere to the idea that it is possible for our country to maintain an attitude of isolation and aloofness in the world."

But since the proposed adhesion to the Permanent Court would bring this country into close contact at one time and point with the League of Nations, and since such action is strenuously opposed for exactly that reason, it is pertinent to inquire not only how much co-operation with the League and its organs has been proposed during the life of the present administration, but also how much has been actually begun.

United States Represented on Many League Commissions

The United States Government has accredited its representatives to sit as members "in an unofficial and consulting capacity" upon four of the most important social welfare commissions of the League, *viz.*, Health, Opium, Traffic in Women and Children, and Anthrax (Industrial Hygiene).

Our Government is a full member of the International Hydrographic Bureau, an organ of the League. Our Government was represented by an "unofficial observer" in the Brussels Conference (Finance and Economic Commission) in 1920. It sent Hon. Stephen G. Porter and Bishop Brent to represent it at the meeting of the Opium Commission last May.

Our Public Health Service has taken part in the Serological Congresses of the Epidemics Commission and has helped in the experimental work for the standardization of serums.

Our Government collaborates with the League Health Organization through the International Office of Public Health at Paris, and with the Agriculture Committee of the League Labor Organization through the International Institute of Agriculture at Rome.

In February, 1923, Secretary Hughes and President Harding formally recommended that the Senate approve our adhesion to the Permanent Court, under four conditions or reservations, one of which was that the United States should officially participate in the election of judges by the Assembly and Council of the League, sitting as electoral colleges for that purpose.

Unofficial co-operation from the United States with the work of the League includes membership in five of the social welfare commissions or committees of the League, in one on economic reconstruction, and in one (Aaland Islands) which averted a war. American women serve as expert Assessors upon the Opium and Traffic in Women Commissions.

Two philanthropic agencies in the United States have between them pledged more than $400,000 to support either the work of the Epidemics Commission or the League inquiry into conditions of the traffic in women and children.

How Can Increasing Co-operation Between U. S. and Organized World be Secured?

The United States being already so far committed to united counsels with League agencies for the common social welfare, all of which have some bearing upon the preservation of world peace, the question before us may take this form:

How can increasing co-operation between the United States and the organized world for the promotion of peace and security be assured, in forms acceptable to the people of the United States and hopefully practicable?

U. S. Can Extend Its Present Co-operation with the League's Social Welfare Activities

Without any change in its present policy, already described, the United States Government could, first, show its willingness to co-operate similarly with the other humane and reconstructive agencies of the League. To four of these agencies that Government had already sent delegates with advisory powers. It could as properly accept invitations to accredit members with like powers to each one of the other welfare commissions. It has already received invitations from two of the latter.

It is, secondly, immediately practicable to extend the same kind of co-operation, whenever asked to do it, so as to include participation in the work of the commissions and technical committees of the Labor organization. The record shows that such co-operation is already begun.

The single common purpose of all these committees is the collection and study of information, on which may be based subsequent recommendations for national legislation.

All conventions and resolutions, recommended by the first three congresses of the International Labor Organization, have already been laid before the Senate of the United States and, without objection, referred to the appropriate committee. No different procedure would have been followed if the United States were a member of the Labor Organization of the League.

Adherence to the Permanent Court

A third immediately practicable step is the Senate's approval of the proposal that the United States adhere to the Permanent Court of International Justice for the reasons and under the conditions stated by Secretary Hughes and President Harding in February, 1923.

These three suggestions for increasing co-operation with the family of nations are in harmony with policies already adopted by our Government, and in the last case with a policy so old and well recognized that it may now be called traditional.

They do not involve a question of membership in the League of Nations as now constituted, but it cannot be denied that they lead to the threshold of that question. Any further step toward co-operation must confront the problem of direct relations between the United States and the Assembly and Council of fifty-four nations in the League.*

In Actual Operation the League Employs No Force

The practical experience of the League dur ing its first three and a half years of life ha not only wrought out, in a group of precedents the beginnings of what might be called th constitutional law of the League, but it ha also shifted the emphasis in activities of th League and foreshadowed important modifica tions in its constitution, the Covenant.

At its birth the Covenant of the League bore vaguely in Article X and more clearly in Articl XVI, the impression of a general agreement t enforce and coerce. Both of those Article suggest the action of a world-state which neve existed and does not now exist. How far th present League is actually removed from func tioning as such a State is sufficiently exhibite in its dealings with Lithuania and Poland ov Vilna and their common boundary, and wit Greece and Italy over Corfu.

Experience in the last three years has demon strated probably insuperable difficulties in th way of fulfiling in all parts of the world th large promise of Article X in respect to eithe its letter or its spirit. No one now expect the League Council to try to summon armie and fleets, since it utterly failed to obtain eve an international police force for the Vilna district.

Each Assembly of the League has witnesse vigorous efforts to interpret and modify Articl X. In the Fourth Assembly an attempt t adopt an interpretation of that Article in es sential agreement with the Senatorial reserva tion on the same subject in 1920 was blocke only by a small group of weak States like Per sia and Panama, which evidently attributed t Article X a protective power that it possesse only on paper.

Such States, in possible fear of unfriendly neighbors, must decide whether the preserva tion of a form of words in the Covenant i more vital to their peace and security, and t the peace and security of the world, than th presence of the United States at the counci table of the family of nations.

As to Article XVI, the Council of the League created a Blockade Commission whic worked for two years to determine how th "economic weapon" of the League could be effi ciently used and uniformly applied. The Com mission failed to discover any obligatory pro cedure that weaker Powers would dare to ac cept. It was finally agreed that each State must decide for itself whether a breach of th Covenant has been committed.

The Second Assembly adopted a radically amended form of Article XVI from which wa removed all reference to the possibility of em ploying military force, and in which the aban donment of uniform obligation was directly provided for. The British Government ha since proposed to weaken the form of require ment still further.

Articles X and XVI, in their original forms have therefore been practically condemned b the principal organs of the League, and ar today reduced to something like innocuous de suetude. The only kind of compulsion which nations can freely engage to apply to each other in the name of Peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion.

Leadership of United States in New World Is Obviously Recognized by the League

Another significant development in the con stitutional practice of the League is the unwil lingness of the League Council to intervene i any American controversy, even though al states in the New World except three ar members of the League.

This refusal became evident in the Panama Costa Rica dispute in 1921 and in the quarre between Chile, Peru and Bolivia, a quarre which impelled the last two States to absen

*Fifty-seven States, including Germany, are membe of the International Labor Organization of the League There are about sixty-five independent States in th world.

mselves from the Third Assembly, wherein Chilean was chosen to preside.

Obviously the League intends to recognize leadership of the United States in the New orld precisely as the United States claims This is nothing less than the observance an unwritten law limiting the powers and ties of the League Council, defined in Article of the Covenant, to questions that seem to eaten the peace of the Old World. When United States is willing to bring the two ives of the world together for friendly conseration of common dangers, duties and needs, will be possible to secure, if it is desired, ser co-operation between the League organitions and the Pan-American Union, already potential regional league. It is conceivable at the family of nations may eventually arly define certain powers and duties of atively local significance which may be deloped upon local associations or unions. But world of business and finance is already ified. The worlds of scientific knowledge d humane effort are nearly so. Isolation of y kind is increasingly impossible, and world ganization, already centralized, is no more ely to return to disconnected effort than United States is likely to revert to the lhoun theory of States Rights and Secession.

Actual Operation, if Not in Original Conption, the League Realizes the Principle and the Hopes of the Hague Conferences

The operation of the League has therefore olved a Council widely different from the dy imagined by the makers of the Covenant. can employ no force but that of persuasion d moral influence. Its only actual powers e to confer and advise, to create commissions, exercise inquisitive, conciliative and arbitral nctions, and to help elect judges of the rmanent Court.

In other words, the force of circumstances gradually moving the League into position on the foundations so well laid by the orld's leaders between 1899 and 1907 in the eat international councils of that period. The ssemblies of the League and the Congresses the International Labor Organizations are ccessors to the Hague Conferences.

The Permanent Court has at least begun to alize the highest hope and purpose of the cond League Conference.

The Secretariat and the Labor Office have come continuation committees for the adinistrative work of the organized world, such the Hague Conference lacked resources to eate but would have rejoiced to see.

The Council, resolving loose and large theoes into clean-cut and modest practice, has been adually reconciling the League, as an organed world, with the ideals of international ter-dependence, temporarily obscured since 914 by the shadows of the Great War.

No one can deny that the organs of the eague have brought to the service of the rces behind those ideals an efficiency, scope d variety of appeal that in 1914 would have emed incredible.

It is common knowledge that public opinion d official policy in the United States have r a long time, without distinction of party, en favorable to international conferences for e common welfare, and to the establishment conciliative, arbitral and judicial means for ttling international disputes.

There is no reason to believe that the judgent and policy have been changed. Along ese same lines the League is now plainly ystallizing, as has been shown, and at the uch of the United States the process can expedited.

In no other way can the organized world, om which the United States cannot be ecomically and spiritually separated, belt the ower of public opinion to the new machinery, evised for the pacific settlement of controersies between nations and standing always eady for use.

United States Should Participate in the League's Work Under Stated Conditions

The United States Government should be uthorized to propose co-operation with the eague and participation in the work of its ssembly and Council under the following contions and reservations:

1. The United States accepts the League of ations as an instrument of mutual counsel ut it will assume no obligations to interfere ith political questions of policy or internal dministration of any foreign state.

U. S. Will Maintain the Monroe Doctrine

In uniting its efforts with those of other tates for the preservation of peace and the romotion of the common welfare, the United States does not abandon its traditional attitude concerning American independence of the Old World and does not consent to submit its long-established policy concerning questions regarded by it as purely American to the recommendation or decision of other Powers.

U. S. Proposes that Moral Judgment and Public Opinion be Substituted for Force

2. The United States will assume no obligations under Article X, in its present form in the Covenant, unless in any particular case Congress has authorized such action.

The United States will assume no obligations under Article XVI, in its present form in the Covenant, or in its amended form as now proposed, unless in any particular case Congress has authorized such action.

The United States proposes that Articles X and XVI be either dropped altogether, or so amended and changed as to eliminate any suggestion of a general agreement to use coercion for obtaining conformity to the pledges of the Covenant.

U. S. Will Assume No Obligations Under the Versailles Treaty Except as Congress Approves

3. The United States will accept no responsibility and assume no obligations in connection with any duties imposed upon the League by the peace treaties, unless in any particular case Congress has authorized such action.

United States Proposes that Membership Be Opened to Any Self-Governing State

4. The United States proposes that Article I of the Covenant be construed and applied, or, if necessary, redrafted, so that admission to the League shall be assured by any self-governing State that wishes to join and that receives the favorable vote of two-thirds of the Assembly.

Continuing Development of International Law Must Be Provided For

5. As a further condition of its participation in the work and counsels of the League, the United States asks that the Assembly and Council consent—or obtain authority—to begin collaboration for the revision and development of international law, employing, for this purpose, the aid of a commission of jurists. This Commission would be directed to formulate anew existing rules of the law of nations, to reconcile divergent opinions, to consider points hitherto inadequately provided for but vital to the maintenance of international justice, and in general to define the social rights and duties of States. The recommendations of the Commission would be presented from time to time, in proper form for consideration, to the Assembly as to a recommending if not a law-making body.

Among these conditions Numbers 1 and 2 have already been discussed. Number 3 is a logical consequence of the refusal of the United States Senate to ratify the Treaty of Versailles, and of the settled policy of the United States which is characterized in the first reservation. Concerning Numbers 4 and 5 this may be said:

Anything less than a world-conference, especially when Great Powers are excluded, must incur, in proportion to the exclusions, the suspicion of being an alliance, rather than a family of nations. The United States can render service in emphasizing this lesson, learned in the Hague Conference, and in thus helping to reconstitute the family of nations as it really is. Such a conference or assembly must obviously bear the chief responsibility for the development of new parts of the law of nations, devised to fit changed and changing conditions, to extend the sway of justice, and to help in preserving peace and security.

THE PLAN IN BRIEF

Proposes

I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present co-operation with the League and participate in the work of the League *as a body of mutual counsel* under conditions which

1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.
2. Safeguard the Monroe Doctrine.
3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.
4. Propose that membership in the League should be opened to all nations.
5. Provide for the continuing development of international law.

The Congregationalist

Do you approve the winning plan in substance? Yes ☐ No ☐

(Put an X inside the proper box.)

Name .....

Please print.

Address .....

City ..... State .....

Are you a voter? .....

Mail promptly to

THE AMERICAN PEACE AWARD

342 Madison Avenue, New York City

If you wish to express a fuller opinion also, please write to the American Peace Award

Parables of Safed the Sage

The Parable of the Deceivers of the Elect

EDITORS' NOTE—*Safed sends this message to go with the following Parable: "This is hardly a Parable—but then men are working in several denominations and getting money from ministers—and I want to warn the ministers."*

There was a day when the Telephone rang and a Voice spake unto me saying:

I am the Physician in charge of the Tuberculosis Department of the City Hospital, and my name is Bowers. Knowest thou a learned servant of God who resideth in Boston, and preacheth at the Old South?

And I answered, I know him well, and he is a good man.

And the Voice said, We are discharging one of his Parishioners, a young man named Ralph Waldo Hale. He was on his way to Arizona, but he had an Hemorrhage on the train, and he had to stop over in this city. And now, behold, he is barely able to travel, and his ticket hath Lapsed. And he is on his way to thy house.

Now it came to pass in an hour that Ralph Waldo Hale appeared at my door. And he was tall, and pale, and evidently had Tuberculosis. And he was well dressed, and I noticed that he wore thin Silk Hose and had no Goloshes, though the weather was bad.

And he spake unto me concerning his misfortune, and said, I have not come to ask thee for money. I have a friend in this city, and him will I see. But I come to bring thee the greetings of my Pastor.

Now, I was sorry for him, for it was evident that he was sick, and I liked it not that he should be in that case.

And in another hour, behold, I had another call upon the Telephone. And a Voice said, Is this the Venerable Safed. This is the National Shawmut Bank in Boston. And behold, the Minister of the Old South hath been here to ask us to send money at once unto his friend, Ralph Waldo Hale. And he said unto us that thou wouldest be a safe man to whom to send it. Now, therefore, if thou canst find Ralph Waldo Hale, lend

him all the money he desireth, and we will repay thee. And I hung up the Receiver, and sat down and thought.

And Keturah came down to where I sat, and she inquired, saying, What dost thou think of it?

And I said, I am thinking that this Long Distance Telephone business is getting to be very nearly perfect. For that voice was very distinct. Howbeit, I am thinking that if my friend the Minister himself had spoken I should have known his voice.

And Keturah said, I listened in on the other Phone. And I think I have heard that voice before.

And I asked her, Where didst thou hear it?

And she said, I think that the Telephone message from the Hospital and the Long Distance call from Boston are all from a Booth in a Drug Store, and that the man who speaketh is Ralph Waldo Hale.

And just then the Phone rang again. And a voice spake unto me, saying, This is Mr. Ralph Waldo Hale. And behold, the friend whom I sought is out of the city. May I return and see thee?

And I said, Come quickly.

And then I rang up the Police Station, and I said, Send me an Officer.

And also I called up the Telegraph Office, and said, Send a message unto the Minister of the Old South and ask if he knoweth Ralph Waldo Hale.

And the Officer came, and sat him down. And the message came back from the Minister of the Old South, saying, I know not the man, nor have I sent any word regarding him. But we waited in vain for Ralph Waldo Hale. He came not.

For he surmised that I suspected him.

However, his visit unto me was not in vain. For now he goeth unto other cities, and telleth that he is a Parishioner of Safed, and describeth my Study, and everywhere he hath an Hemorrhage and hath need of money and sometimes getteth it.

And I said unto Keturah, This is not an unfriendly world so long as a man can go from city to city and in every one of them pick up Fifty Shekels in that fashion.

But Keturah said, Nay, but the Ingenuity which he spendeth thus would earn him a better living at some honest work.

And I said, At least I will warn other men, for this man with a Classickal name and a bad case of Tuberculosis is a deceiver of the elect.

And it grieveth me that men thus seek to obtain money dishonestly, or to use that which should be preparing them for Death as a means of sending them to perdition. But there be others besides T. B.'s who do that.

Congregational Gatherings Here and There

Significant Meetings of Commissions and Other Groups

By Frederick L. Fagley

A NUMBER of significant meetings of Congregationalists have been held recently where the proceedings are of more than ordinary interest. Among these are the organization of three of the Commissions of the National Council.

The Commission on International and Interracial Relations and the Near East Relief

This commission held its first meeting on Dec. 4, and Dr. J. P. Huget was elected chairman. The first problem this commission has to face is the complexity of its functions, for to it have been committed three interests. For two of these, Interracial and Near East, there were formerly separate commissions, while International Relationships had been cared for by the Executive Committee of the National Council.

When the new commission considered the tasks confronting it, it decided to constitute three sub-committees and to ask these sub-committees to care for the special interests delegated to them by the commission. These sub-committees are as follows:

International Relations: Drs. Huget, Lynch, Street, Boynton, Van der Pyl, President Burge, Chaplain Scott.

Interracial Relations: Drs. Brown, Stocking, Aked, Hinman, Scudder, and Messrs. Roraback, Herring, DeBerry.

Near East Relief: Drs. Wilson and Barton, and Messrs. Ford, Crane, Smith, Firmin.

It is expected that each of these groups will hold separate meetings and give due attention to the matters assigned it.

A request was presented from the Commission on Missions that this commission as a whole undertake the promotion of the interest of the Kumiai Churches of Japan. It was stated that the American churches are expected to raise $100,000 for the rebuilding of these churches destroyed in the earthquake. After due consideration it was voted to request the American Board to co-operate with the commission in this matter, and the chairman, Dr. Huget, and the secretary, Rev. F. L. Fagley, were constituted a committee to confer with the board as to the best method of promoting the interest of these churches.

It is expected that another meeting will be held early in January which will undertake a general survey of the churches responsible for international justice and good-will and to seek measures for making effective the will of our own men as evidenced in the various resolutions adopted by the National Council.

Dr. Wilson, who was appointed chairman of the group on Near East Relief, is assisting that organization in all possible ways. It is hoped that the group on Interracial Relations may be able to face their problems together in constructive and helpful fashion.

The Commission on Inter-Church Relations

This commission held its organization meeting on Dec. 15, and Dr. Frank Sanders was elected chairman. The report of Dr. Barton as a delegate to the Conference on Faith and Order in Buffalo was received, and the commission is considering what part it should take with the other communions in the preparations for the approaching world conference on Faith and Order.

The commission discussed the Cleveland Overture, and the secretary was instructed to notify the clerk of the General Assembly of the Presbyterian Church of the action taken by our National Council, adding the statement that should the General Assembly act favorably on the overture of the Cleveland Presbytery and a commission be authorized to meet with our Commission, we shall be glad to join consideration of the proposed basis of union.

In view of the probability of needing a small group in Cleveland with which to deal in the immediate future, it was voted to appoint Messrs. Lewis, Blanchard and King such a committee, Blanchard as representing the Congregational Union, Dr. King as representing the state, with Mr. Lewis as representing the members of the Commission in Cleveland.

Communications were received from a number of religious bodies concerning the attitude of the Congregational churches towards closer co-operation or union with their own denomination. It was brought to the attention of the Commission that in the New England Conference of the Christian Church there is strong sentiment favorable to union with us.

The Christian fellowship is a thoroughly evangelical group of churches. They are closely akin to Congregationalists, and it would seem that bonds of fellowship between these bodies might well be established. It was reported that the plan adopted by our National Council for affiliation with the Evangelical Protestant Church were going forward with reason to believe that these churches may soon become affiliated with our Congregational Conferences in Ohio and Pennsylvania.

Information was brought to the commission of the movement toward union in South India and North China. In South India the united church includes the converts of six missions. It is organized in Presbyterian fashion and is working with great success. In North China there is a movement undertaken in 1918 for drawing the British and American congregations and the various Presbyterian missions into one organically united church. The commission authorized its officers to keep in friendly touch with its movements and to report concerning them from time to time to its commissions.

The Commission on Men's Work

The Commission on Men's Work held its organization meeting in the Graduate Club in New Haven. When the meeting of the commission was called to order, it was found that all the active members of the commission were present. These are Drs. Petty, Starr, Turk, Messrs. Guthrie, Green and Col. Axton; in addition, Dr. Holt of the Education Society and Mr. Fagley, representing the National Council. Dr. Petty was elected chairman.

The commission devoted the entire afternoon to a discussion of its responsibilities to the churches and its opportunity for service. Preceding commissions have worked almost entirely through the channel of the Education Society, the commission preparing literature and plans and the Education Society publishing the literature and promoting plans.

It was the judgment of the commission that this plan had been fruitful, and that arrangements should be made to secure the largest co-operation of the Education Society as well as other agencies at work in the denomination and that this judgment be reported to the Executive Committee of the National Council.

The commission discussed the program for the future, particularly the features of the work which the commission might care to undertake in its own name. It was thought that

he whole program of men's work in the hurches ought to be presented to the state onferences, as far as possible, by the chairman of the commission; and where this is not ossible, by other members of the commission.

In the second place, it was thought that it would be helpful if the chairman of this commission might be able to give more time to he correspondence, and in this way the commission could be of increased help to pastors eeking to know the experience of their brethren in the organization of the men in the hurches.

In the third place, it was thought that once during each year a letter in behalf of men's work should be addressed to all pastors, bringing to the attention of pastors ways to deepen he interest of all men of the churches in all he work of the church. With this letter there might go some piece of general literature, describing to pastors whatever help might be available, such as that furnished by the Education Society, the other commissions and other agencies.

Three new pieces of literature were forecasted, *The Duty and Responsibility of the Deacon in Congregational Churches; The Responsibility of Church Treasurers and Methods of Financial Administration; The Significance of Churchmanship.*

Dr. Day at Oberlin

The National Council voted at its last meeting that the Commission on Evangelism should seek closer affiliation with young men in the seminaries who were looking forward to ministering in Congregational churches. The first effort to this end was the meeting held in Oberlin on Dec. 11. The chairman and the secretary of the Commission on Evangelism spent the morning at the Seminary at the invitation of Dean Graham and Dr. Bosworth. An hour was set aside when all those who were looking forward to service in the Congregational churches at home and abroad came together in the attractive chapel. Twenty-five young men were in the group and the program of this commission for the churches was briefly outlined.

Following this Dr. W. H. Day spoke to the young men out of his heart of his own experience as a pastor, the problems a pastor faces, his own experience in church organization and plans which he had found fruitful. The young men were deeply interested, and after the meeting adjourned lingered to talk over individual problems.

Dr. Bosworth graciously invited Dr. Day to take the hour of his class immediately following and to this were invited such of the students in addition to the class as were at liberty, and again a goodly number of bright young men, with a few young women, came together, and Dr. Day continued his conference for another hour. It was quite evident that the young men deeply appreciated the fellowship of these, their brethren.

Following the meetings in the seminary, Dr. Day spoke to the assembled students at the chapel hour. At twelve o'clock the chapel bell began to ring and students began pouring into the chapel from front doors and side doors, until in four minutes every seat in the magnificent chapel auditorium was occupied, and in another minute perfect silence reigned. After the singing of one hymn Dr. Day was introduced and spoke for fifteen minutes with great enthusiasm to the 2,200 young people on "Choosing the Great Adventure." His address was a definite evangelistic appeal, an appeal to all that is highest and best in the lives of young people and challenging them to rise to the opportunity of making one's life count most for themselves and for the world. It was a great sermon and a great audience that heard it, and during its delivery not a face was observed turned away from the speaker, but all gave perfect attention and an enthusiastic response to Dr. Day's eloquent appeal.

Congregational Men Together at Columbus

The meeting of the Executive Committee of the Federal Council of the Churches of Christ in America at Columbus was the occasion of a Congregational foregathering of unusual interest. Dr. Irving Maurer and a group of laymen of the First Church arranged a luncheon in honor of Dr. C. E. Burton, who was formerly associate pastor of First Church, Columbus, and invited to the luncheon the Congregational men attending the meeting of the Federal Council's Executive Committee. Dr. Burton was unexpectedly called to Chicago. Nevertheless the luncheon was held. "A good time was had by all." In looking around the table the thought was uppermost in every one's mind how greatly Congregational ministers are interested in interdenominational agencies.

For example, here was Dr. Macfarland, general secretary of the Federal Council; Dr. Guild, a secretary of the Federal Council; Dr. Goodrich, secretary of the Central Bureau for the Relief of the Evangelical Churches of Europe; Chief Chaplain Axton of the United States Army; Chief Chaplain Scott of the United States Navy; Dr. Russell, president of the International Anti-Saloon League; Rev. George Irving, head of the religious work department of the International Committee of the Y. M. C. A.; Rev. Arthur H. Armstrong, executive secretary of the St. Louis Federation of Churches; Henry Atkinson, secretary of the World Alliance for International Friendship through the Churches; Dr. Sidney L. Gulick, executive secretary of the Commission on International Justice and Good Will. In addition were a goodly number of those working within our own fellowship, Supt. Rothrock of Ohio, Dr. Cady of the A. M. A., Moderator Potter and former Moderator Day.

Dr. Potter Addresses Congregational Club

Dr. Potter, the moderator, spoke before the Forefathers' Day dinner of the Congregational Club of Columbus. He spoke on the need today of a virile Christianity to meet the needs of our own times, and that Congregationalists who through the years have taken an active part in upholding public morality should not be remiss today.

Speaking of the prohibition issue, Dr. Potter said, "Get it out of your heads that Prohibition is an attempt to make people good by legislation. Prohibition is an attempt to make people safe. The business of making people good is in the hands of religion, and we will not ask any help of the state, and if we did the state could not grant it. You must remember this legislation was the result of political agitation and political education similar to that which preceded every other great step in our country. For more than 100 years there was legislation to deal with the drink traffic. Through 100 years the process of education, study and propaganda was under way, and it was only after 100 years that the American people came to a conclusion as to the method of dealing with this ancient evil. I believe sentiment in favor of prohibition is growing from year to year. It is not necessary that such a cure for the evil of generations must be tested out over a period of years."

James B. Reynolds—A Modern St. James

The Record of a Noble and Useful Life

By Howard A. Bridgman

A GENERATION ago a boy and a girl were growing up in a Connecticut parsonage who were destined to carry far and wide the traditions and ideals of that fine old New England home and of the New England culture. The older of the two, Annie M. Reynolds, gave her young and maturer womanhood to the Christian development of her sisters in many lands. As one of the international secretaries of the Young Women's Christian Association she did much to develop the organization in Great Britain and on the Continent. She died two years ago. Last week from the home in which they were reared in North Haven was borne her brother, James Bronson Reynolds, who, dying at the age of sixty-two, has left the touch of his gifted spirit in every field of reform and philanthropy in which he labored. Once more we have a conspicuous illustration of the way in which children reared under the influence of the old Puritan convictions and moral passions branch out for themselves, find their own work in life and do it well until the sunset gun booms.

My acquaintance with "Jimmy" began at the Yale Divinity School, from which he graduated in 1888. He had been a leading member of the class of 1884 of Yale College, being one of its three class deacons, and being toasted on a jovial occasion toward the end of his course in some such fashion as this, "Here's to Jimmy Reynolds who has helped us all to be better men." He came over the way to the more somber halls of theology bringing with him something of the color and dash of undergraduate life, and throughout his course was a link between this graduate school and the Christian activities of the University. I shall always count it as one of the great privileges of my life to have associated at that time with the men then preparing at Yale for the ministry; with Henry Fairbanks, now a missionary in India; with Cornelius Patton, now secretary of the American Board, with "Ed" Parsons, now president of Marietta College, with Henry Bourne, Professor of History at the College for Women at Cleveland; with Frank Cross, the Alaskan hero of beloved and lamented memory; with Lucius Thayer of Portsmouth, a dean among New Hampshire pastors; with James W. Bixler, of Exeter; with Frank Shipman, now doing such gallant work at Atlanta Theological Seminary; with Lucius Baird, home missionary superintendent in Washington; with Frank Sanders, prominent today in the making of missionary text books; with many others equally useful in their day and generation. Undoubtedly in earlier years there were giants at Yale Divinity, and since our time the fine old school has been the fostering mother of a host of manly and serviceable men, but the ties between the members of that particular group were exceptionally strong. They educated one another as they talked theology at a common table three times a day, and frolicked together after the fashion of red-blooded theologues.

It was in such a company as this that Jimmy Reynolds shone. His keen wit and unfailing good humor added to the zest of every social occasion. But what we remember particularly in him was the genuineness and earnestness of his religious spirit, his practical good sense and his desire to bring things to

pass. Dwight Hall was just then being developed on the Yale campus as the Y. M. C. A. quarters. Jimmy Reynolds was one of the directors, and we used to joke him on his frequent trips to New York and dinners there with members of the Dodge, the Sloan and Vanderbilt families who were deeply interested in the enlarging Y. M. C. A. activities at Yale. Without slighting his studies, even then Reynolds was maintaining that touch with human need that prevents the study of theology from becoming a detached and arid vocation, and the theologue or the theologian from becoming a desiccated individual.

But Reynolds did not enter the ministry. Upon graduation the same group of New York business men who had earlier learned his capacity as an organizer and investigator sent him abroad to relate the European universities to the Intercollegiate Y. M. C. A. movement. Extensive traveling and contact with leaders of thought had their enriching effect. Whenever he came home we noticed the man's growth in things intellectual and spiritual. It was during this period that the faith of his boyhood underwent some modification and simplification, though he kept to the last his interest and loyalty to the Church. But more loudly at that time than the call to the pastorate came the challenge to bring Christian principles and the Christian spirit to bear upon the seething life of New York City. He became the head of the University Settlements, one of the earliest and most substantial institutions of its kind in this country. He grouped around him there recent college graduates of similar tastes and purposes and made the Settlement a power in lower New York. Naturally he got into politics, in the straightforward and effective way characteristic of the man. He helped organize the Citizens' Union. Mr. Roosevelt, then Governor, appointed him member of the New York State Tenement Commission. When the reform wave swept Seth Low into the mayoralty in 1902, Reynolds became his private secretary. Meanwhile Mr. Roosevelt, with whom a close and lasting friendship developed, kept his eye on the young man, and when, as President, he wanted a special adviser on municipal affairs in the District of Columbia, he requisitioned Reynolds. He later sent him to Chicago to investigate deplorable conditions in the stockyards. Meanwhile he had studied law to such an extent that in 1910 Jerome appointed him his assistant district attorney in New York. More recently he has been president of the American Institute of Criminal Law and Criminology.

Varied and far-reaching, indeed, were the lines of endeavor which this earnest man pursued, fighting against ill health all these later years with a courage that may well shame those of us who have never had to struggle with invalidness. His wife, who was Florence Dike of Montclair, a graduate of Smith and a woman of singular charm, died several years ago. His own failing health compelled a restriction of his public activities and a return to his old home. His step grew slower, his breath became shorter, but the old fires still burned in the heart and his greeting was as cordial as ever and usually accompanied by flashing of his quick wit. Weary though he was, he took special pains to make students at Yale from other lands feel welcome, and as lately as last summer entertained a number of young college women in his beautiful home at Chocorua.

He went down to the river's brink unattended by any very near kin, but unafraid. If all the friends he had made during his long life-journey could have had a chance to pay their tribute of indebtedness to him the church at North Haven would have overflowed on Thursday a fortnight ago, and if, by God's grace, I ever attain the heavenly life, one of the persons whom I shall be most glad and eager to see will be this same brave, sincere, modest, devoted James B. Reynolds.

Lawrence Academy, Groton, Mass.

Eliot Church, Roxbury, Mass.

This important church, a union of the old Eliot and the Immanuel-Walnut Ave. churches, effected in February, 1923, has had a long history of outstanding service. The old Eliot Church was organized in 1835, and from this sprung Highland, Immanuel and Walnut Ave. churches. Immanuel was still a strong church when it united with Walnut 16 years ago. Like Immanuel, the mother church, Eliot found itself in the midst of a rapidly-increasing non-Protestant population, and far greater usefulness has been gained by the union. The three branches of the new Eliot will long be remembered through the pastorates of Dr. Thompson and Dr. Hamilton of Eliot, Dr. Means of Immanuel, and Dr. Plumb of Walnut Ave. Under the pastorate of Dr. B. A. Willmott, and Rev. A. A. Simmons as associate pastor, Eliot Church is prospering and giving effective service to the community. Like many of our churches, Eliot Church has been experimenting to discover the best method of work among boys and girls. After testing out plans and finding them measurably successful, they felt that the leaders of boys and girls in other churches might find some assistance in the methods used and results obtained.

Work Among Girls in Eliot Church

The work with girls and young women is directed very ably by Miss Ruth Worthington, a graduate of Gordon College of Theology and Missions. She is assisted by thirty-six volunteer workers, six of whom form the Girls' Work Committee, to whom all matters of policy are referred and who share the burden of detail as far as possible.

All group and club activities are linked up closely to the Bible school and the church, and while there is detailed organization, by far the most important and lasting benefits are derived from the prayerful personal work of the leaders, among whom is a spirit of harmonious fellowship and consecration to the Master's service. They meet every second week for discussion and Bible study under the leadership of Mrs. Willmott. Thus there is unity in the Bible school teaching and sympathetic relations are established between week-day and Sabbath activities.

The week-day activities begin with the Wide Awakes, a club for little girls from eight to twelve years old. They meet weekly in the afternoon for a program of games, story-telling and handwork for less fortunate children, with a worship period.

The principal activities for girls over twelve years old are included in the Eliot Girls' Club. The Eliot Reserves, for girls from twelve to fifteen years old, have weekly afternoon meetings with a program of games, handwork and worship. This is based on the Y. W. C. A. plan for Girl Reserves, but is not affiliated with it. There are also occasional evening meetings with the older girls.

The girls above sixteen years have weekly evening meetings, the first hour being given to class work, such as dressmaking, basketry, mission study, glee club, gymnasium, embroidery and sealing wax craft. For the last hour the different groups come together around the fireside for games and fun, or for a more serious program. The teachers and leaders in this club, as in all the organizations, are nearly all volunteers from the church family, making it self-supporting, the unavoidable expenses being covered by dues. The leaders are ever mi ful that this is a church club, and while it secular activities, they strive for an uplift atmosphere of Christian idealism. To t end, no meeting closes without a devotio service, usually led by some member of club.

In addition to the above organizations, th is the Pro Christo Society, a missionary ciety for older girls and young women, meeti once each month. They sew and make surgi dressings for missions, have instructive p grams and make a substantial financial c tribution to the benevolent work of the chur

By these various means about 250 girls a young women are reached. As will be see there is a continuous program so that any g may find work and play suited to her age a ability, as well as helpful fellowship and voted leadership.

Boys' Work at Eliot Church

For a number of years Eliot Church has ca ried on work for boys, employing as a medi various organizations like the Grand Natio Reserve, the Knights of King Arthur, and t Boy Scouts. These came, flourished for a whi then, as interest weakened from changes personnel or lack of leadership, presently ceas to exist. There was need of something per nent in the Christian church, around whi to group our activities for boys and young me The Bible school was a natural center; a cordingly it was decided that all new for of work should comprise all boys in the scho not, as before, small groups in which only lected boys were included. A number of e thusiastic young laymen were found willing devote themselves to the task, and have ser faithfully and unselfishly as the Boys' Wo Committee. This work has a definite goal, t training for Christian decision, character, a service. From the first the committee has h the generous assistance of the Boston Y. M C. A. in planning and carrying out the differe programs.

Every Monday the entire church buildi with the exception of the auditorium, is giv over to the boys' activities, under the dire tion of the Boys' Work Committee. A co petent physical director has been employed f this evening, who gives training in calisthen (to the accompaniment of music), and in m work, with its special opportunity for the c ordination of mind and muscle so necessa for growing boys. This exercise is supplemente by a thorough physical examination of ea boy at the hands of a physician, working co-operation with the director and the paren of the boy. Ten young men from older class assist the teachers and meet with the boys f their group or club work. Groups, each co taining thirty or forty, come together in th way, and thus the young men receive a trai ing for Christian leadership.

The boys of twelve years of age and ov are taught by young men whose consecratio and friendship make an indelible impressio upon those under their charge. Every Wedne day evening classes and groups of classes me with their teachers and leaders for basketba and other competitive games. One young men group makes this evening the occasion for meeting for prayer, in which all the membe take part.

The small boys of the Bible school und twelve years of age meet each Saturday mor ing for hikes into the country in pleasa weather, and for games, toy-making, etc., if t day is stormy.

The athletic interest of the summer mont centers about the baseball team. For so years the Eliot Church nine has been a stro

(*Continued on Page* 95)

AMONG THE NEW BOOKS

Books on Art Topics

THE LIFE OF CHRIST AS REPRESENTED IN ART, by FREDERIC W. FARRAR (Macmillan. $2.50). This book, first published in 1894, is not intended to cover the vast field indicated in the title but includes nearly 200 illustrations to emphasize "the thoughts about religion and especially about our Savior Jesus Christ, of which art has eternized the ever-varying phases." One section is given to the early symbols of the Church, another to the question of the personal aspect of Jesus. The general order thus followed presents pictures of events and teachings in the life of Jesus from the birth stories to the resurrection. The works considered are largely from the Italian masters of the fourteenth and fifteenth centuries.

CHRIST IN ART, by MRS. HENRY JENNER (Dutton. $2.00). A choice little volume containing thirty-nine illustrations selected in order to show the gradual development of the delineation of the face of Christ from the frescoes of the catacombs to the work of recent artists. The accompanying text presents an interesting description and interpretation of many paintings, mosaics, sculptures, etc., in addition to those included in the illustrations. We do not know of any other work containing so much valuable information in such compact space, and so interesting and pleasant to read.

AMERICAN ARTISTS, by ROYAL CORTISSOZ (Scribners. $3.00). This is not a history of American art, but a collection of essays of varying length and importance on a large number of more or less well-known artists. The most satisfactory sketches are of Abbott Thayer, Thomas W. Dewing, Kenyon Cox, Edwin A. Abbey, Frederic Remington and Frank Millet—though these are by no means adequate. Briefer sketches deal with Vedder, Winslow Homer, Childe Hassam, Frank Duveneck, and a dozen others. There are brief descriptive essays of five sculptors—not the greatest. Two interesting chapters are entitled, "Theodore Roosevelt and the Fine Arts," and "The Freer Gallery." There are sixteen well-chosen illustrations. The volume is interesting and illuminating in spite of its sometimes disappointing brevity.

ART PRINCIPLES IN LITERATURE, by FRANCIS J. DONNELLY (Macmillan. $1.50). A stimulating book of criticism of present tendencies both in writing and in teaching. In an age of aimless and often aimless experimenting Dr. Donnelly goes back to fixed principles as formulated by Aristotle and Aquinas in creative art and religious training. He has a witty and humorous manner of thought which reinforces his conclusions. That art is a social institution and that much of our modern art tends to become "a soliloquy"—each student of expression speaking in terms which only he himself understands, and that the interpretation of great art is the true method of education he maintains with vigor and good temper. And his protest against the replacement of this study of interpretation by the memorizing of facts in our education should be heeded.

THE ENJOYMENT AND USE OF COLOR, by WALTER SARGENT (Scribners. $2.50). This book deals with light, but especially with pigment. It is intended primarily as a textbook for study in æsthetic appreciation and the enjoyment of color as it exists in the world and is employed by the artist. The sensations of color, color relations and harmonies lead up to a statement of the uses of color as suggestion and expression. Diagrams and pictures in color and black and white are used helpfully in illustration.

The Minister

THE MINISTER AND HIS PARISH, by HENRY WILDER FOOTE (Macmillan. $1.75).

BUSINESS METHODS FOR THE CLERGY, by MARSHALL M. DAY (Morehouse Pub. Co. 75 cents).

THE TEACHING PASTOR, by WILLIAM C. BITTING (Judson Press. $1.50 net).

THE DYNAMIC MINISTRY, by OSCAR L. JOSEPHS (Abingdon Press. $1.25 net). The variety of subjects treated in these four books suggest something of the many-sidedness of the minister's work. The first by a professor in Harvard Divinity School has to do with the problems in local church administration such as the parish rights and duties of the minister, the building, including parsonage and parish house, the finances, salary, the choir, church advertising and the legal status of the minister. The book is quite as valuable to the church officer as to the minister.

The second, called "a manual for the desk," supplements the first. It suggests how to organize the day's work, how to have system in the desk and many other helps like the card index, loose-leaf parish lists and notebooks. It applies to the minister as business man and executive.

Dr. Bitting gave the Samuel A. Crozer lectures for 1922-23. These he has embodied in this volume. It is not only a plea for a teaching ministry, its need, its value, and the opportunity for it, but it also shows the reactions upon and benefits to the minister himself. In these days of emphasis upon religious education, it is a book for every pastor to read, mark and inwardly digest.

The last volume is the most comprehensive of them all. It discusses the fourfold mission of the minister as thinker, preacher, pastor and leader of worship. It is most inspirational and stimulating. It has nothing to say about programs but much about ideals. It magnifies the minister's work and gives him a spacious background and a mighty challenge.

T. C. RICHARDS.

On Religious Themes

STORIES TWICE TOLD, by J. P. STRUTHERS (Pilgrim Press. $1.25). An unusually good collection of over fifty short stories and addresses for children chosen from those told first by the author in a paper called the *Morning Watch*. Ministers, teachers and parents will find the volume useful, and children will enjoy reading it, as was originally intended. They are exceptionally interesting stories.

IS CHRISTIAN EXPERIENCE AN ILLUSION?, by HENRY BALMFORTH (Doran. $1.75). An argument in favor of the logical validity of the Christian hypothesis based on religious experience. It proves that psychology cannot assert that such experience is an illusion, and verifies the argument by the test of history, its moral fruits, its intellectual satisfactions, the fact that it "takes the sting out of the fundamental puzzles of life," and imparts power to life. A stimulating and convincing argument. Any one who is influenced by current arguments against Christianity, especially psychological arguments, would do well to read this volume.

IGNATIUS LOYOLA, by HENRY DWIGHT SEDGWICK (Macmillan. $3.00). The first adequate biography of the founder of the Society of Jesus that has been written in English. It is called by the author "an attempt at an impartial biography," and it is probably as nearly impartial as any biography could be when written by one who confesses, as Mr. Sedgwick does, to "profound admiration for this heroic soldier of Jesus." Any work by Mr. Sedgwick may be expected to be scholarly and written with excellent taste and fine English style. He has had access to all the existing original sources—fifty large volumes of biographies, memoirs, records, letters, etc. And he has written a fascinating account of the remarkable career of one of the greatest men in Roman Catholic history.

CHRISTIANITY AND THE RELIGIONS OF THE WORLD, by PROF. ALBERT SCHWEITZER (Doran. $1.50). Lectures delivered at the Selly Oak Colleges, Birmingham. They present a sympathetic study of the religions of the world and show wherein the teachings of Jesus are supreme, the one universal religion. A valuable study in comparative religions by a scholarly missionary.

BIBLE SELECTIONS ARRANGED FOR MANY USES, by C. S. BUELL and J. E. WELLS (Sanborn). These Bible selections have been arranged for opening exercises in schools, for responsive readings, for preparation for college, for the study of effective discourse. They have been well chosen and comprise about one-sixth of the complete Bible. The text used is the King James version—but the verse and chapter divisions have been rejected.

MORE TWICE-BORN MEN, by HAROLD BEGBIE (Putnams. $2.50). Like the original *Twice-Born Men*, this is a record of remarkable conversions. In this case, however, the religious experiences are the result, not of mass movements, not of revival services, but of the personal influence of a certain man whom Mr. Begbie refers to as "F. B." This man visits universities and seeks to lead men to the religious life by moral surgery and healing. There are eight men of different types who in these pages tell their religious experiences and what they owe to "F. B." A chapter at the end shows the relation of this kind of religious experience to our faith in immortality.

PERSONAL IMMORTALITY, by REV. A. GORDON JAMES (Doran. $1.50). An excellent study of the New Testament teaching concerning the future life; heaven, hell, purgatory, prayers for the dead, the day of judgment, etc. The strongest argument presented for personal immortality is based on the revelation of the Fatherhood of God. "The Christian doctrine of immortality begins and ends there. God is our Father. It is therefore inconceivable that he should allow the destruction of human personality at death."

THE MAKING AND MEANING OF THE NEW TESTAMENT, by JAMES H. SNOWDEN (Macmillan. $2.50). A well-ordered and well-written hand book of the New Testament as understood from the conservative point of view. It is excellently adapted for the use of the average Bible school teacher and pupil. It is divided into four sections: The Background of the New Testament; brief introduction to each of the books of the New Testament; the Life of Jesus, and the Spread of Christianity.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Still More Occupations

One friend of the *Parish*, writing from Oregon ("not an invalid but a busy woman"), mentions an extension of Miss Strong's suggestion which was printed a few weeks ago. Not only can used picture post cards be backed for use with children, but other pictures—cover pictures from magazines, and colored advertisements, some of which are very beautiful—can be treated similarly. Ugly pictures, and those covered with advertising matter, should be discarded; plain white paper, brown or gray "kraft" paper, or plain glazed cambric, should be used for the backing; then gummed suspension rings may be attached, or the sheets may be stitched together so as to make scrap-books of six or eight leaves. The prepared pictures and the scrap-books may be sent separate sometimes, so that the children themselves may have the pleasure of arranging and pasting. Our foreign missionaries are glad of such things when carefully selected and prepared (Miss Strong's address was given on Oct. 18); and small scrap-books, mounted pictures, and post cards backed with plain paper, are also wanted for use with the newly-arrived immigrant children at the Ellis Island kindergarten (Miss Jennie Pratt, Ellis Island, New York, in care of the Post Office).

Another resourceful friend, sending from Kansas a long letter filled with many plans, suggests an interesting modification of the picture scrap-book idea for children at home. Her plan is to make house-furnishing scrap-books. Heavy paper or glazed cambric should be employed, cutting the pages large and using two for a room. It is easy to find, in almost any illustrated magazine, as well as in old furniture catalogues, quantities of pictures that may be used for furnishing a scrap-book house, beginning with the furnace in the cellar and going to the old trunks in the attic.

This same correspondent suggests the decorating of place-cards and anniversary cards as not only a pleasant occupation, but also a way of making some income; and she tells of a man whose back was so injured as to make him an invalid for life, who built up a business at home by repairing clocks and watches, so that eventually he earned a good living in his crippled state. When other work would be too hard, patchwork pieces may be cut out and tacked together, or wash-cloths, dish-cloths, and lettuce-bags may be made; or the invalid can baste, sew on buttons, and turn narrow hems, when others are sewing. When she (or he) does not feel like working, games can be played even without a companion. From a box of anagrams you take a handful of letters (you can cut out your own letters from advertisements if you have no manufactured set on hand), and then see how many different words can be made from them with no letters left over. This game, and simple games of skill, can be played, left hand against right hand. Finally the letter ends with these significant and very true words: "This letter deals largely with material things . . . but the intellectual development and spiritual guidance which may come out of illness are beyond description and beyond price."

Another of our friends, writing with the limitations of a hospital ward in mind, speaks of the helpfulness of both feeling and expressing an interest "in the patient next to you or some other who is ill, no matter what race or color, for we are all sisters, with one Father."

Closet and Altar

GOING ON

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.—John 10: 4.

All our going on is following Christ so long as we are in the way of life. For He whom we know and trust has been there before us and has left the marks of his going to guide us in the way. We cannot turn back, for the backward path is closed to us. We dare not turn aside, for that is to forfeit the companionship of our guide. Our hope, our confidence, our satisfaction are all in going on.—*Isaac Edwardson.*

Are we beset by shadows? Let us resolutely walk in them; for by sitting down we shall never emerge from them.—*Christina Rossetti.*

'Tis only perfect faith that never tires,
And angel trust that murmurs, "Come what may
No fond regret shall tempt my soul to stray
From the strict path of mortified desires.
Though hearts are weak, lips need not be liars.
Had there been any choice, I do not say
I should have chosen this chill, rugged way.
This way of stones and flints and wayside briars.
What then? I grieve not, faint not. God is kind.
He gives me strange, sweet flowers that push between
The flints—such as no garden ever bore;
And gathering these, how can I choose but mind
What thankful hearts have gleaned where now I glean,
What patient feet have passed this way before.

Edward Cracroft Lefroy.

There are two things that they need to possess who go on pilgrimage; courage and an unspotted life.—*John Bunyan.*

One thing we can always give to God in all conditions and discouragements, and that is our own heart's consent to going on. Here it is that both memory and faith come to our aid. We can say out of our old experience, "He that hath led"—and also, "He that hath led will lead." Every inn we come to is a place of lodging for the night, but the home is yonder. "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."—*Matthew John.*

Men can be as original now as ever, if they had but the courage, even the insight. Heroic souls in old times had no more opportunities than we have; but they used them. There were daring deeds to be done then—are there none now? Sacrifices to be made—are there none now? Wrongs to be redressed—are there none now?—*Charles Kingsley.*

As thou makest the outgoings of the morning and evening to rejoice, so lift up the light of thy countenance upon us, and make us glad with the tokens of thy love. Be thou with us, O Lord, and let thy grace follow us this day, and all the days of our life. Be thou our Guide unto death, in death our Comfort, and after death, our Portion and Happiness everlasting. Amen.

Benjamin Jenks.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Partners in the Great Enterpris

Comment on the Prayer Meeting Topic for January 27-February 2

BY CHARLES ERNEST WHITE

Topic: How Can Christian Endeavor He Our Church and Denomination? II Cor. 1-11; Heb. 10: 23-25 (Beginning Christi Endeavor Week).

Light from the Bible Passages

Endeavorers are always Christ's "apostles sent to reveal and to do God's will, who ca not go without the Father's blessing. We a to be apostles of comfort to others because have been the recipients of it from God. W may have to pass through trouble, but it w help us to be more sympathetic with othe in trouble. It is easy to rely on ourselves; G permits weakness to come on us to drive to reliance on him. The joy of prayer for lies in what we can do with it for the sake others. There will be no end to the blessi which may flow out into the world through t sort of prayer. Endeavorers should have bo feet solidly on the ground, as the writer the Hebrews suggests. The rivalry of kind deeds is one into which we may well ent Endeavorers can make a large contribution the church and the Kingdom through devoti to its gatherings and mutual encouragement.

Leads for Leaders

Anniversaries are apt to be cold and ster typed unless they are approached and enter into each time with a new earnestness a consecration. We need to emphasize the fa that this is the anniversary of the birth of movement very much alive, and not of a f neral. Observing it with an original spirit better than with an original program.

Our society can do our church and denom nation a great good:

1. *By recognizing its unity with it.* Is the a tendency on our part to "go it alone"? Do Endeavor exist for itself or for the churc

2. *By putting our enthusiasm at its di posal.* We may have to be patient. Show that be allowed to chill us? The value "young blood."

3. *By full partnership with the past* Think of the Endeavorer's duty to be sor thing for Christ, and also to do something him. The society as the pastor's right arm.

4. *By knowing what our denomination doing.* A half-hour of some meeting every mon ought to be devoted to crisp, bright bits of nominational news.

5. *By sharing in our denominational wo* This means interest, prayer, and systema benevolence. Where does our society stand

Thoughts for Members

The church is the main instrument by wh Christ works. . . . The church as his body comes the main tool of achievement. Its me bers become eyes to see opportunities service and ears to hear words of appeal. T become minds to frame and lips to utter gospel of hope. They become feet to go u errands of recovery, and hands, open, c stretched and ungloved in their offer of help *Dean Brown.*

A Moment of Prayer

O Thou who art the Great Head of Church, assert anew Thy headship over our ciety, its members and its ideals. Without T nothing that we can do is worth the do With Thee, our work shall honor Thee make great Thy holy name here in our church and everywhere. Amen.

The Editor's Bible Class

Conducted by William E. Gilroy

The idea of having an enrolment for this lass has proved a happy inspiration. Already ıe cards sent in expressing the desire to be ırolled have given interesting sidelights on ıe task and have established pleasant contacts. 'he number will be too great to make it pos- ble to keep in personal touch with all, but the ırolment helps to create a personal atmos- here. The space available will not permit uch discussion, or answering of questions, ut comment and questions from readers will e welcomed. While specific answers may not e possible, expressions from members of the lass may help to shape the course and nature f the treatment. The Editor would be glad) have others who intend to follow this column om week to week join in the post-card enrol- ent. Just drop a card addressed to the Edi- or stating that you wish to be considered a ember of this Class.

One further word seems necessary. The resentations from week to week are necessarily agmentary and unfinished. They lack the elp of personal statement and discussion in hich later treatment could be suggested and nticipated. The Editor must ask, therefore, r a patient and tolerant attitude on the part all until the full purposes of the teachings re apparent. Prosaic and matter-of-fact state- ents regarding the nature of the Bible are ievitable in approaching the subject, but we ıall come in good time to its teaching and s inspiration. These preliminary steps are ecessary if we are to understand the one ıd rightly appreciate the other.

The Bible, we have seen, is not primarily *ıe* book but *many*. And all these separate ooks are *Eastern*, with all that that implies, s we have indicated.

We must remember further:

3. That the Bible is a *transcribed* book or llection of books. These books were *written*, ot *printed*. No original manuscripts are in istence, nor any copies that go back beyond couple of centuries after the books were writ- n. This is more important in some of its earings than may appear at first sight.

4. That the Bible is a collection of *trans- tions*. Not a single book as the ordinary nglish reader of the English Bible reads it in the original tongue. This, also, we shall e is most important.

5. That the Bible is an *edited* book. It ars in many parts the evidences of its edit- g, the compilation of facts and statements by later hand. And there are references to riginal books used by the compilers that are ot in existence today and that are unknown us, *e.g.*, such references as to "the book of e Wars of Jehovah."

6. The Bible is a *transmitted* book. It has en passed on from age to age and has come wn to us through a long and interesting pro- ss involving much controversy regarding both s text and its matter. We shall see that this ct also is important.

7. That the Bible is an *altered* book. The teration may not be extreme but it has been ıportant. Take, for instance, the simple atter of division into chapters and headings. hese are not found in the manuscript copies ıt are the work of later hands. Useful and lpful in many respects, they have also in aces done much to break the thought and con- ection, and to give a false emphasis here and ere. We shall give instances of this next week.

Israel Saved at the Red Sea

Comment on the International Uniform Sunday School Lesson for January 27. Scripture Reference, Exodus 14: 21-31

Here is a narrative that possibly more than any other dazzled our imaginations as children. The story of Noah and the flood was ever present in the symbol of the "Noah's Ark," the indispensable children's toy of a generation when toyland was a less varied and developed realm than it is today; but that story lacked the immediacy of dramatic power and interest of this, with the favored children of Israel passing safely through the midst of peril while the wall of water suddenly released from restraint, engulfed the struggling horsemen and hosts of Israel.

It is as children that we must still read this story out of the childhood of a nation, if it is to produce its intended effect and reveal its helpful lessons. The prosaic mind has been at work here, as in other places, endeavoring to explain, or explain away, what to our childish minds was a miraculous deliverance, as we think it unquestionably was to the mind of the writer. Stress has been laid upon the reference to the strong east wind blowing all night, in Exodus 14: 21, and facts have been seriously adduced to show how the waters of the Red Sea have been blown back under such circumstances. All this may be interesting to those for whom the Bible has no value except as a book of literal fact. But would it make any difference to the sincere lover of the Bible and to him who apprehends its spiritual meaning if archaeology should suddenly completely confirm, or unquestionably upset, the historicity of its marvelous stories?

The Bible, it must be remembered, came out of an age that believed implicitly in miracles. There was no such thing as scientific spirit recognizing the universality of law and the need of scientific investigation of all phenomena. One appreciates the conditions of those times only when one has lived, like the present writer, among people who believe that miracles are actually happening and that wonder-working power is possessed by some. I began my ministry in the backwoods, miles from the nearest doctor. A not uncommon accident in that community was injury with the axe while cutting in the bush. There was often great danger of the victim bleeding to death before the doctor could be reached, and strange tales were told of the mysterious stopping of the flow of blood by some one who "had the word." I fear that some of my erstwhile parishioners would have considered me a hopeless and insulting infidel had I questioned their tales. One recalls also that in our own day many educated people seriously believed that mysterious bowmen and horsemen fought for the British at Mons. The belief was expressed in Arthur Machen's story, *The Bowmen*, which was vigorously lampooned by W. H. F. Crossland in *The Showmen*.

The Bible must be studied in its proper setting and background. The historic disproof of the story of some miraculous happening would not necessarily cast any reflection upon the veracity and honesty of any Bible writer; it would only help to emphasize the unscientific nature of the times out of which the Bible arose. The old-fashioned literalist who "believes every word from cover to cover," and the new-fangled student, who reads reverentially, but with an open and investigating mind, alike must read this story of the deliverance of Israel for its spiritual symbolism if they desire to find its help and its meaning for modern religious life.

What does it teach? We must try to sense its profound value and meaning as a part of the record of the *national* life of Israel. Could that story fail to grip the imagination of every Jewish boy, quickening the sense of national destiny, of divine call, deliverance and guidance?

For us today it emphasizes several truths:

1. There are miracles of deliverance that await those who go forward in the way of duty and destiny regardless of dangers.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

Speak unto the children of Israel that they go forward. Can one doubt these miracles of deliverance who knows the records of the saints?

2. The way of danger is often the way of true safety. When life, and the Christian life in particular, ceases to be an adventure, we may doubt whether we are still in the way of God's guidance.

3. Difficulties deliberately and courageously faced become our helps. The sea, so deeply feared, overwhelmed the Egyptians and cut off all pursuit of Israel.

4. The seemingly impassable barriers of life are not impassable if duty calls beyond them.

5. Beyond the sea was not the promised land, but the wilderness, with its days of thirst and trial (Ex. 15: 22), and its bitter waters of Marah. Life's goal is not won at the *first* conquest or the *first* miracle of deliverance.

6. Trusted leadership is essential to progress. The people railed against Moses through whom their deliverance came.

Books

By Maud Frazer Jackson

A song for those good trusty friends, the books,
The windows whence the eager spirit looks
Away from pain, from grief and loneliness
To realms enchanted: there we may possess
The gems of truth which shine from age to age,
Fair as when found, on many a printed page.
Some books seem made for sunny days of June,
Rhyming with song of birds, the bee's low croon;
Some are the best for stormy winter night,
With loved ones circling 'round the cheery light;
While others charm the hours of solitude.
We find some book-friend for each need, each mood.
In books at best and truest souls appear:
And how alive they seem to us, more near
Than in the flesh they ever could have been:
Gone are the barriers that intervene;
And lo, triumphant over time and space,
The great ones come to greet us face to face.
So these immortals live to guide our feet:
The harp of David rings as clear and sweet
As when his fingers touched it long ago,
The living, dying, still its solace know.
A bliss there is like unto that above
When lovers read together books they love.
Alone with grief, at midnight hour still,
How oft a time-worn book the heart can thrill;
We turn its leaves and hear fond Mem'ry say—
"These are the lines he quoted one glad day."
That man is poor, whatever he may own,
Who ne'er companionship of books has known;
That man is rich who at some old book stand
For his few coins can gain a wonderland.
Was he not rich, that poor, ungainly boy,
Our Lincoln, walking miles for study's joy?

Thank God for all good books, his own the best,
Inspiring truth and beauty in the rest.
Thank God, thank God for books!

WITH THE CHILDREN

"The Queen's in the Kitchen"

By Daisy D. Stephenson

PART II

"I nearly got squashed," announced Kent, bursting in one trying rainy afternoon. "New driver—girl, of course!" scornfully. "Stepped on the gas 'stead of the brake and—well, I thought it was my finish. Fell over my bike and snagged my pants and socks, sort of."

"Oh, Kent!" groaned Rosemary. "You know how it affects me to look a needle in the eye!"

"Well, June's not so bad," observed Kent, judicially. "Be glad I'm not a centipede. And say, Missy, that was a fine lunch you gave me! I'm no weasel, and I'm not fond of raw eggs."

Rosemary clapped a hand to her distracted head. But the telephone tinkled, the door-bell rang, and the rice boiled over. Rosemary turned off the gas with one hand and answered the telephone with the other, so to speak. From her vantage upstairs, June had watched the young stranger approaching. From the landing she hissed at Kent, "We don't want anything!"

Despite the warning, Kent felt drawn to the affable manner and genial appearance of the caller who had undoubted designs on the family purse. "Mother isn't in," Kent informed him. Human nature could not forbear a boast. "She's taking a flying trip—in an airplane," he said, airily. "Besides, we don't want anything."

The smiling stranger, visibly impressed, left his card, which with small curiosity Kent handed over to Rosemary. That young lady, after one horrified glance, dropped into the nearest chair.

"'Oh, my ears and whiskers!'" she quoted, turning reproachful eyes on the royal heir. "You have done it now! Dr. Charles Whitford! He's our brand-new minister! I saw Mr. James drive up from the station with him Monday"—

June attempted solace from the doorway, where she gesticulated with a dust-cloth. "It's mostly my fault. And how was I to know that dapper young fellow wasn't peddling books or baking-powder?" she defended. "They carry 'em in disguise now. Well, we'll apologize to him Sunday" (her eyes danced roguishly), "and make Dad return his call. Now, Rosemy, may I run over to Alice's and rehearse for the initiation? Everything's done, even to dusting where nobody looks. No more pillow-fights, Kent," she ordered sternly. "Your's are moulting."

Some time before June considered tearing herself away from the delights of rehearsing, Kent appeared on the scene like a freckled small Mercury. "Hey, it's an S. O. S. from Rose!" he reported excitedly. "Great-aunt Mercy just came driving up from Evergreen, and we're going to have her for supper!"

This unconsciously cannibalistic statement had immediate effect.

"Oh, dear!" wailed June. "Here I've been humming 'It is not raining rain today. It's raining daff-o-dils!' It's not raining, it's pouring—trouble! Our most particular relative. Mercy by name, not by nature."

During the reluctant trip home she thanked all the invisible stars that she had so recently dusted, though she scringed to remember she had totally ignored the guest-room. Of course, nothing would escape Aunt Mercy's eagle eye. But to the youngster's eternal gratitude it was an entirely unfamiliar and merciful Mercy who penetrated shrewdly to the heart of affairs, thawing toward the plucky children, who tried their levelest to keep the home wheels whirring, so that Mother—Aunt Mercy's favorite—might have time off. They had not dreamed her capable of such graciousness.

"It drives me to despair to sit and fold my hands," she complained, as the girls refused to let her do the dishes. She had made wonderful feather-light biscuits for supper, and the family were touchingly grateful. "Bring up any piled-up mending," she begged. "Kent surely needs a darn or two." Kent did not disappoint her, and thus one of Rosemary's manifold burdens rolled off into the dishwater and disappeared down the sink.

Aunt Mercy was a blessing, though previously disguised, they all acknowledged. When she drove away next day she left the kitchen odorous with freshly baked bread, and a pantry that beamed pridefully as of yore with quantities of delicious goodies. "I'll send some fresh eggs and honey from the ranch before long," was the penciled promise on the table.

"She's a whole cherubim!" sighed Rosemary, touring the place thankfully. "She even scoured the kettles and the greasy old range. "Oh, will I ever be a housekeeper of the first water? Mother's a specialist in a dozen ways, I'm beginning to suspect."

Frequently lengthy epistles had come from the absent Beloved—letters that sparkled and bubbled with happy happenings, with renewed energy and strength. "I feel as pampered and autocratic as any *bona fide* queen," she had written merrily. "You dear make-believers would revel in all this modern magic, dwelling in 'marble halls,' with servants at your beck and call. Every wish is gratified before it is expressed. I am deluged with kindness. I've gone everywhere, done everything. But oh, I'm only one-fifth here, because I can't share it all with my dears!"

"Not a word about coming home yet," Kent had observed gloomily. Time limped along, and this sunny morning seemed the last straw. Rosemary stuck her head out the window and addressed the scenery before realizing that Kent was probably gracing Reddy Smith's gymnasium in the barn up the alley. "Oh, the wretch has sneaked off without doing his chores!" She turned back to the scene of Saturday's combat. "June, you look like December. Does that poor toe still ache?"

June, a feminine type of "my son John" with one shoe off and one on, nodded resignedly. "You didn't mean to," she reminded generously. "You forgot the electric-iron cord in your mad rush to rescue the burning cake. And what's one toe to Sunday dessert?"

"It's a see-saw cake," Rosemary said, surveying doubtfully the result of her labor. "It has a well-done look, in one way. Mother's are always as symmetrical as if measured with a plane. Not the sort that kidnapped her," she jested wearily.

"If she ever comes home—and I don't know why she should—we'll be so angelic and helpful she won't need another rest cure. Isn't that the postman?" June hopped off with tender consideration for her toe, but she lagged back. "No letter. And Sunday to live through."

A familiar commotion announced the return of the prodigal. "What d'ye think? I fell the trapeze and"—

"Broke something at last!" Both sist waited in awful suspense.

"No. The poor dog got it." Soberly K exhibited Aladdin, a bandaged model of I Cross efficiency. "Landed on the poor p Squashed his diagram, sort of."

After due expressions of sympathy June turned to her ironing, while Rosemary, hear a noise at the front, hastily discarded apron. Light footsteps ran through the h and the door opened to reveal—

"*Mother!*" A trio a-thrill with blissful tonishment. Four when Aladdin, forgetful his wounded condition in this beautiful visi lifted up his voice, and wagged wildly. Th surrounded her eagerly questioning, incre lously happy.

"I just couldn't stay away another minut was the simple explanation. "I was pl every-day homesick! Father's coming with suitcases. He's taking a holiday. Oh, it's g to be home again!" embracing them all s arately and jointly.

"You look young enough and pretty enou to be May Queen," June told her, rapturous

"Some of Aunt Mercy's bread and honey lunch," Rosemary called to the traveler la when the first transports had subsided to qu glad realization.

"Well, I see she's home." June's friend A skipped up the walk.

"Oh yes!" trilled June. "The royal hou hold is right side up again. 'The Queen's the kitchen eating bread and honey!' Fun but true. And oh, it's scrumptious to h that all-together feeling again!"

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A Little Boy's Complaint

By Ada M. Stearns

I do get so discouraged
When, hungry as can be,
I hustle home at mealtime
An' through the door I see
Shortcake, or peaches, it may be,
A-waiting there for me.

I slip in kind o' quiet,
But sis begins to stare
An' if I don't move pretty quick
My mother says, "Why, there,
What dirty little boy is that,
A-sittin' in the chair?"

Now when my kitty's hungry
You'd be surprised at how
They jump an' run to feed her
When she just says "Meow!"
Nor make her wash before she eats—
But you just watch her now!

She scrubs like she got sticky,
As I do when I eat,
She even rubs behind her ears,
Until she's just as neat!
If *I* could wait till after meals
They'd never have to speak.

I think to be a kitty
Would be a lot of fun,
With no one saying, "Willie,
Go wash your face, now, run!"
But still, I'd rather wash with soap
Than do it with my tongue!

NEWS OF THE CHURCHES

Rev. R. W. Barstow's New Work

Rev. R. W. Barstow, for nearly four years astor of SOUTH, CONCORD, N. H., has presented his resignation to the church, to take effect [redacted] March 31 ... resort," .—but sanction it they do. In passing they h say "of course" that war is an "imper- t and defective instrument" (that puts it her mildly), and they "regret its use," and e says that "as respects the horrors and ysmal iniquities of war there can be no ference of opinion." Then they go on to action these "abysmal iniquities." For the ole point of both communications is that rs are sometimes necessary, *therefore* justi- ble to the Christian conscience. Is not this mistaken emphasis for ministers of Christ be making? Our modern world is full of ople and forces justifying war, dressing it in gay and lovely attire, soothing the ubled conscience of the world into using it "the only moral remedy" under certain nditions. Cannot the leaders of the churches d something better to do than join that orus? Mr. Hager devotes 134 lines of his ticle (according to my count) to showing at war is necessary and therefore right some- nes; he gives some thirty-odd lines to sug- sting better ways. An inverted emphasis! Further, both these brethren seek to prove eir case by simplification; *i.e.,* they argue stification of war from the example of the lividual resisting an assailant. No such alogy holds except in a purely theoretical y. War is no such simple thing; no modern r has been *simply* the wilful and dastardly ault of one nation by another. The causes far and deep; the aims are almost always de to appear ideal and worthy on both sides; re is no longer "aggressive war," in the s of the fighting nation. War is now be- ne an immensely complicated phenomenon— ret diplomacy and treaties for years prior the outbreak; organized lying on the part all the governments involved; mobilization all the industrial, financial and human ver of entire nations; frank violation on the t of all the combatants of the rules of vilized warfare," usually with the "reprisal" use"; bankruptcy, slaughter, or death by dis- e or starvation, of millions of civilians, stly women and children; and after it all, ure to achieve the goals set. To say that dern war is the same in principle as the stance of one individual to an assailant of self or any one else only confuses the ie. And that issue, which ought to be t clearly before every Christian, is the ishing from our world-life of the entire -system and war-philosophy.

Again, Mr. Hager implies and Mr. Morgan s explicitly that condemnation of war as gether evil is "consigning the memories" of heroes of past wars "to everlasting obloquy contempt." Nothing of the sort! There no point in condemning past wars, nor in ing aspersions on those who fought in them. here is the point! Never before have true nature, the real causes, the complete lity of war, been made so clear as in these rs. For the first time in the world's his- , the generation that fought a great war seen the diplomatic documents leading up men who made wars and preached wars, and the younger men who fought them. Mr. Morgan was ordained in 1876; Mr. Hager in 1902. There is appearing a definite cleavage between the younger and the older ministers (with some exceptions both ways, to be sure) on this whole issue. The younger men do not see things the war-way. They are, almost unanimously, throwing their influence into the new crusade against the war-method. Because they have *seen* and know.

In short, Mr. Editor, should not every Christian, minister and layman alike, be using all his brains and all his influence, not to sanction and thereby help to perpetuate the war-system, but to lead the people to think peace, work for peace, organize for peace, and secure peace? It can be done—otherwise, it seems to me, the Christian Gospel is a delusion.

ROY BULLARD CHAMBERLIN.

Hanover, N. H.

To Pilgrim Church, Dorchester, Mass.

Sometimes the whimsical wish arises that we might double a man, and have twins, so fitted is he for two positions, both of which wish him and need him. If Rev. Clarence W. Dunham had a "double," both Gordon College of Theology and Missions, where he has taught for nine years, and Pilgrim Church, Dorchester, Mass., whose call he has accepted, could be satisfied. Temperamentally he is a teacher, making a subject clear, interesting and of practical value to the students. While some institutions allow their students to dodge Greek, he has made it a popular study at Gordon.

In his courses in New Testament Introduction he stands as a conservative, but has, what few liberals or conservatives possess, a judical mind. Had he studied law he would have been made a judge. His intellectual standards are high and he has been a positive factor in that steady rise in the scholastic quality of classroom work that has been so noticeable in Gordon College. His fair and kindly spirit has drawn all the students to him and when, as dean, he was obliged to inform some that their work was not up to the required standard, they left the office persuaded of the justice of the decision and sure that they had no better friend. In faculty meetings his judgment was clear, and however confident I felt of my position, I always put an interrogation mark after it in my mind, if I found Mr. Dunham voting on the other side.

During the first years of his teaching he was pastor of Phillips, South Boston, and after he resigned from that position to become dean

An Unkind Criticism

Dear Mr. Editor:

I feel quite sure that many readers of *The Congregationalist* must be grieved in view of the statement made by Dr. Cady in the issue of your paper for Dec. 27. In speaking of the Moody Bible Institute, he says: "None of us can contemplate it without a shudder—a mummy from which the soul long since has fled!" To some of us this seems to be a *very unkind* criticism of a Christian institution in which hundreds of young people are preparing for Christian work, and from which hundreds have gone to do good work in various parts of the world. One is led to wonder whether the writer of that statement has spiritual sensibilities which enable him to recognize infallibly the presence of a soul when it really exists in a Christian school.

Is it not possible for even a good man to be prejudiced so as not to appreciate fully the good there may be in another person or in an institution?

Franconia, N. H. REV. C. E. GORDON.

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. ELLIOTT, M.D.

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ll Booksellers

as well as professor at Gordon, he continued as stated supply, or acting pastor in some church or other almost all the time. It looks very much as though it was a case of "once a pastor always a pastor." If he was to be wooed away from Gordon back to the pastorate it is not surprising that Pilgrim Church, Dorchester, was the fortunate church. He is an authority on church school methods, and a leader in religious education, and he will find splendid opportunities in this church, which has one of the largest and best organized schools in New England. Both a persuasive preacher and a warm-hearted pastor, he will reach the great constituency that this portion of Boston offers him and will gather large harvests. He is a leader worthy of the high traditions of this Pilgrim pulpit, and is well qualified to take his place with that fine group, Allbright, Cady, Gaylord, who are dear to the hearts of "Pilgrimites." E. H. B.

A Fitting Tribute to Dr. Swift

In connection with the recent drive for the Oberlin College Endowment and Building Fund, it is noted that the Central Congregational Church of Fall River, Mass., of which the late Clarence F. Swift, D.D., was pastor for 16 years, honored his memory by raising the regular alumni quota in his name, and contributing it toward the amount assigned to be raised by the village of Oberlin, Dr. Swift's boyhood home.

The church also contributed further toward a fund given by relatives and former parishioners both in Fall River and Lansing, Mich., to be known as "The Clarence F. Swift Memorial Fund for Scholarship Aid."

A Church That Will Not Die

A few years ago the discovery of extensive oil fields north of Lusk, Wyo., brought a great boom to the town. Real estate sold at fabulous prices. Business blocks went up like magic. A great hotel was planned which would have been a credit to a city of 100,000. Then the boom collapsed. The many wells which had been discovered soon ran water instead of oil, and disaster overtook the entire community. Many of the church members and supporters left. A sister church in the town went out of business and put a padlock on the door.

LUSK, WYOMING

During this period of depression, Rev. H. W. Johnson led the Congregational church with unfaltering courage. At last, when financial conditions compelled him to resign, he reluctantly took another field, but left behind him a well-organized church ready to do business when conditions changed.

The woman's circle has raised $600 annually on the church budget. Various branches of the society have met every two weeks, and they all meet jointly once a month. The missionary society has had regular monthly meetings, and they will meet the missionary apportionment for the year. The church has no building but worships in a hall and pays rent. The church school overruns the building, on Nov. 18 the attendance reaching 169, but on the following Sunday that number was surpassed, 198 crowding the house.

A visit from Asst. Supt. J. F. Walker, a few months ago, brought matters to a head, and the church has voted to assume a budget of $1,400, asking the Home Missionary Society to get behind them for an amount sufficient to secure a pastor. The Society, of course, will not fail them.

The Lusk Church has for years been a strong working organization, and this experience has served to bind them more closely into a harmonious, purposeful fellowship. F. L. M.

Forward Movements in Florid

ST. PETERSBURG is completing its magnifi church home at a cost of $75,000. The larged auditorium, seating 2,000, is too s for the winter congregations. Rev. Kerr Juniper announces his sermons in pop phrase, packs them with gospel passion power, and limits the time of the sermon 20 minutes.

Dr. L. H. Royce is spending a few week CORAL GABLES, a suburb of Miami, organi a church that gives promise of large influe

Rev. C. E. Hauck has led MELBOURNE in purchase of a new lot and plans for a forw movement in this rapidly growing young c

NEW SMYRNA has purchased a valuable on Dixie Highway for a new church build to handle adequately the large church activi and accommodate the increased congregati attracted by the pastor, Rev. H. W. Pound.

JUPITER, Rev. H. H. Jones, pastor, for years worshiping in the school house of village, has purchased a lot and let the tract for a new and commodious house worship.

The fine colonial church building at WIN PARK is nearing completion. It will be of the most attractive church edifices in tral Florida. The wise guidance of the tor, Dr. C. A. Vincent, will be manifest in adequate appointments and architectural bea of this new building.

Rev. E. C. Gillette of JACKSONVILLE motion pictures to attract large Sunday ning congregations.

Numbers and interest increase at FI TAMPA, under the leadership of Rev. C. Brower, many of whose sermons are pri in full in the daily papers.

ARCH CREEK, a suburb of Miami, has hac best year, under the pastorate of Rev. W Crist. The membership is rapidly increa and the church facing toward self-support

Moderator Rockwell H. Potter will s two weeks of February in Florida in an iti ary among the churches.

Annual Meetings

COLLEGE CHURCH OF CHRIST, WHEA ILL., Rev. J. W. Welsh, pastor, added 50 bers; home expenses were $5,600, leavi balance of $300 in the treasury; 74 diff benevolences were remembered to the exte $8,100. This year has seen the inaugur of a church building project, $35,000 h been received in cash and pledges for a com tion church and college chapel to be erecte the campus, the proposed building to $135,000.

FIRST, MUSKEGON, MICH., reports 66 members, making the membership 867. canvass committee for 1924 reported $ new pledges but that the canvass was not pleted. New activities of the year were or ization of Girl Scouts, Boy Rangers, vacation church school, church family

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id church school orchestra. The high water ark of activities was reached in November hen 45 meetings were held in one week. The astor reported 1,500 calls during the year. he woman's society reported the installation a new pipe organ, and $3,450 received during 923. The 1924 budget is $19,000. Rev. W. . Collins is the pastor.

MT. HOPE, DETROIT, MICH., Rev. P. C. Jesn, pastor. During the four years of prest pastorate the interior of auditorium, church hool and social rooms have been redecorated, ew carpet laid in church, choir loft and pulpit, new two-manual and pedal organ installed, ak-paneled chancel rail put around choir loft, modern kitchen attached to the dining hall, ie exterior of church and all buildings reecorated, a net gain of 90 after deducting by careful revision of roll all members who have psed or been removed by letter or death.

PILGRIM, MERRIMAC, MASS., Rev. C. W. egge, pastor, reports a decided improvement church life and activity. The advance is modern lines. The work of the Young eople's Society, the Boy Scouts and the Girl couts deserve special mention. A get-together casion, called the "Monthly Church Gatherg," is succeeding. Its purpose is good fellowip and a high order of entertainment. Illusated readings, for example, have recently been joyed, Channing Pollock's *The Fool*, and J. . Jerome's *The Passing of the Third Floor ack*. A prominent place is being given to orld-wide work. Seven young people recently nited with the church. The pastor's paper, ead a short time ago before the Essex North linisterial Association, was highly commended. s subject was "Fundamentalism and Modernm." With two or three exceptions the minters fully sympathized with Mr. Legge's liberal oint of view, and all heartily agreed with him iat whether fundamentalist or modernist, the ongregational minister's chief task today is preach the truth of Christ's gospel.

From West to East

WASHINGTON

olumbia, Seattle, Dedicates New Building

COLUMBIA, SEATTLE, Rev. G. V. McClure, astor, is rejoicing in the completion of its ew edifice, erected at a cost of $26,000, exusive of land. The new plant is on the site f the old building which was erected by the Iethodist Protestants for a Sunday school and ission and was taken over by the Congreationalists when they organized in 1896. The ew building is an artistic structure of wood, ucco finish, with an audience room seating 00, and rooms for a church school of 500. here are 18 class rooms, three assembly ooms, for beginners, primary, junior and nior departments, pastor's study, dining room, tchen and parlors.

The church membership of Columbia indudes a number of prominent business and rofessional men who have been active in securg the new plant, among these Architect James Stephen, Attorney H. H. A. Hastings, Port Commissioner W. S. Lincoln, D. W. Brown, merchant, and Arthur Anderson, superintendent of the church school.

At the recent dedication services Dr. C. J. Hawkins preached the sermon; other parts were taken by Supt. L. O. Baird, Rev. Joseph Weiss, Rev. Arch Tremayne, Rev. H. I. Chatterton of the City Council of Churches, and City Supt. C. R. Gale. The new building was made possible by the financial aid given by the C. C. B. S. and the City Extension Society, co-operating with generous giving on the field. Nearly $1,000 was raised at the dedication. Twenty new members on confession united with the church on the Sunday following dedication. This fine new plant will take care of our church interests in this populous district for at least a decade of years. C. R. G.

When Sunday Comes

By John Andrew Holmes

The preacher seeks the deepest truth, incorporates it with his own life, making it warm and vibrant with his heart-beats, and then speaks it forth in word and life for the sustenance of all that is best in his congregation.

CALIFORNIA

Not Always a Smooth Course

The reactionary movement, including the "gift of tongues" and other primitive expressions, which so disturbed and disrupted our church at Lodi, has had a new expression in the little church at LOCKEFORD. Lodi was a church of some considerable membership as churches in California go; but the Lockeford church has only a little handful of members, not more than 35; and it will not be able to continue with usefulness under any dissension. The earnest pastor, Rev. J. J. Kelly, is doing all he can to save religion to the church, neither siding with the so-called Fundamentalists nor fighting against them. He is endeavoring to do a constructive work in the midst of very trying conditions.

SOUTH DAKOTA

New Building for Home Missionary Church

MILLBORO is in the midst of a building enterprise. In spite of being rushed with the fall work, the farmers have found time to haul lumber 25 miles, and under the direction of a carpenter have given their time to the erection of the building. This is a real home missionary project in the heart of a growing rural community.

NEBRASKA

First, Hastings, Sets Goal for 1924

FIRST, HASTINGS, Rev. N. J. Breed, pastor, has set as its goal for the year: a Sunday school normally 200 by Easter; church attendants normally to fill downstairs; 50 new members by Easter; missionary apportionment accepted and paid in full; church nights held regularly; pipe organ dedicated by June 1. Each of these goals is in charge of a committee of six, and each committee is working hard to reach the

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goal and pass it. It looks now as if all of them would be successful. The church school is growing rapidly, church services are larger than in years—the evening is actually running larger than the morning. Credit for a good deal of the success of the evening service must go to the children's choir of 25 voices comprised of young people 10 and 14 years of age. The church has contracted with the Austin Organ Company for a three-manual organ to cost $11,200. It will have 25 stops and a set of chimes.

The women's organizations of the church have pledged $1,000 towards the organ, to be paid by June 1. The missionary apportionment is $1,380, but the church has averaged over $1,700 on apportionment given during the past few years. It has subscribed for this year a local expense budget nearly $1,200 larger than ever before.

Mr. Breed is giving a series of addresses before the Business and Professional Women's Club of the Y. W. C. A. upon the general subject, "The Social Conscience of the Bible."

The State Conference will meet with this church next October.

MISSOURI

Midweek Lectures at Pilgrim, St. Louis

The pastor of PILGRIM, ST. LOUIS, Rev. R. H. Stafford, is interesting a large number of people in a series of Thursday evening lectures following the fellowship dinner, the general topic being "The Hope of the Nations." The subjects as announced are: "Christ and Mohammed," "Christ in India," "Christ and Confucius," "Christ in Japan," and "Christ in Korea."

WISCONSIN

Boy Scouts at Pilgrim, Durand

The auditorium floor of PILGRIM, DURAND, has been covered with cork linoleum, the seats redressed and a furnace installed. A troop of Boy Scouts has been reorganized. Rev. C. W. Pinkney is pastor.

Rev. Torrence Phelps Leaves Green Bay

A farewell service was held at the Rotary Club at GREEN BAY for Rev. Torrence Phelps on his departure for Kalamazoo, Mich., the leading Catholic priest of the city presiding and making the principal address. The day before his leaving he received by special delivery letter a check for $400 from "Green Bay Friends." Mrs. Phelps was also given a gold gift by the Woman's Society. Other evidences of esteem were manifested by both the church and the community.

The membership of the Green Bay Church was doubled during Mr. Phelps' pastorate, old debts have been paid, and the church beautified. It is now one of the strong churches of the state. Rev. L. A. Parr, formerly of Eau Claire, has been called to the pastorate and the church is hoping he will accept.

MINNESOTA

New Home for Gaylord's Pastor

GAYLORD is a small church which for ten years has been trying to secure funds to buy a home in which its minister could live. Under the leadership of Dr. T. W. Barbour, who assumed the pastorate in July, 1922, a fine new commodious eight-room house costing $7,000 with garage has been built. The accomplishment of this task has meant real sacrifice on the part of the people and they may rightly rejoice in its completion. Thirteen have recently been received into membership.

MARYLAND

Renovations at Capitol Heights

Volunteer workers have given the church building of CAPITOL HEIGHTS a fresh coat of paint. A new furnace has been installed and a chimney built, rendering the Sunday school and prayer-meeting room serviceable for all occasions outside of the regular Sunday worship. A troop of Boy Scouts has been organized, and the pastor feels that the situation is full of promise. Rev. Pearse Pinch is pastor.

NEW YORK

Improvement in Canaan Parsonage

As material gain the ladies' aid society of CANAAN report the installation in the parsonage of a new International Hot Water Boiler, to replace a worn one.

MASSACHUSETTS

Fire Destroys Needham's Church House

Fire destroyed the church building of NEEDHAM on Jan. 5. Though the church was being swept by flames when they arrived, Rev. H. W. Kimball and Deacon John McDowell braved the danger and saved an historic communion set, the church flag and the church Bible.

When discovered, the blaze had had a long start. The brisk wind and the snowstorm hampered the fire department.

The building was erected in 1887. A recent addition cost $10,000. The loss was set at $50,000. There was only $10,000 insurance.

Valuable Addition to Property of Mt. Vernon, Boston

MOUNT VERNON, BOSTON, with its strategic position at the Boston end of the Harvard Bridge, just across from the Massachusetts Institute of Technology and in the heart of a district inhabited by some 20,000 students, has opened a new avenue of service in Herrick House. This beautiful old Beacon St. residence, next door to the church, with its rear windows looking out on the Charles River basin, has been purchased, refitted, and furnished as a student center under the auspices of the church and named for one of its distinguished former pastors, Dr. Samuel E. Herrick.

In addition to the resident director and the church assistants, Herrick House accommodates ten men who are studying in the neighboring schools and universities. These students pay a modest charge for room and all meals save their week-day lunches. Themselves becoming student members, active in choir, church school and young people's society, they also serve as connecting links be-

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reen Technology, Harvard Medical School, d Boston University and the church.

The spacious dining room and parlors are thering places for committees, small groups, d for the informal social times that follow e young people's meeting and are being used r other community requirements.

The house is a much needed supplement to e splendid student work which is being car-ed on in the other Boston and Cambridge urches.

gacies for Lynn Churches

By will of Judge R. B. Harmon, Essex unty Probate Court, two Lynn Congrega-nal churches receive legacies: FIRST (Vine .), $5,000, and NORTH (Leighton St.), $3,000.

HE MOST BEAUTIFUL SONG

"Dear Mrs. Schroll: I did not get time on aturday to tell you how beautiful I thought th of your songs were, and especially the st, 'The Beautiful Garden of Prayer.' I ink it the most beautiful thing that I have ard in years. The lady who sang it had a vely voice and sang it with much expres-on, but I liked the words so much of both ngs. I thought, as I sat listening to them: hat a wonderful talent you have! You are be envied, indeed, to give the world two* ch songs. With love,

(Signed) Adaline H. Tatman."

The above note was addressed to Eleanor llen Schroll, the author of two songs that ere sung recently at a meeting of The Cin-nnati Women's Press Club, a fraternity of erary women, of which Mrs. Tatman is ice-President and Mrs. Schroll a member.

The publishers of "The Beautiful Garden Prayer" are receiving similar testimonials om many sources, and are desirous of get-ig the song introduced as widely as possible. If the reader of this is a singer and will ree to sing the solo publicly—or, if the ader, not being a singer, has an acquaintance ho sings—he or she may write for a copy the song to present to this friend, with e request that it be sung publicly.

The price of the song is 50 cents. All we k for this souvenir copy is five (5) 2-cent amps, to cover handling and postage. This fer is for a brief period only.

Address The Fillmore Music House, 217 m Street, Cincinnati, O.

*The title of the second song referred to "If I Could But Tell All the Glory," or Telling and Living." It is a duet for soprano d alto, but is also sung as a solo. The ader may order it also on the same terms—e (5) 2-cent stamps. *adv.*

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Two Hundredth Anniversary of Shrewsbury

SHREWSBURY, Rev. F. D. Thayer, pastor, on Sunday, Dec. 16, observed the 200th anniversary of its founding, with simple services which included an historical sermon by the pastor, a program of old-time instrumental and vocal music, an illustrated lecture on "Colonial Churches," and the dedication of a two-ton boulder monument bearing a bronze tablet and marking the site of the first meeting-house in Shrewsbury, built in 1721. The more complete anniversary observance will be combined with dedication services of its new parish house, now well along in construction, and the restoration of its colonial meeting-house, built in 1766. Forty thousand dollars has been pledged on a four-year semi-annual payment basis, and $14,000 already paid in for building purposes. In spite of these increased financial demands, a budget increased by one-third over that of last year was subscribed in the every member canvass, Dec. 9, and the amount pledged for benevolences equalled that of last year, when the church met its full apportionment, as it expects to do the current year.

Middleboro Edifice Damaged by Fire

In the early morning of Dec. 2 the house of worship of CENTRAL, MIDDLEBORO, was threatened with a fire that summoned the entire town department. The damage, estimated at $8,000, seriously damaged the organ.

From West Medway to Pilgrim, Leominster

The closing Sunday of 1923 marked the end of the pastorates of Rev. G. L. Brown at VILLAGE, MEDWAY, and SECOND, WEST MEDWAY.

REV. GEORGE E. BROWN
Recently called to Pilgrim Church, Leominster, Mass.

His important work at the latter was recognized in a farewell reception by the Men's Club which presented Mr. Brown with a filing cabinet and Mrs. Brown with beautiful flowers. She was also the recipient of a silver mesh bag from the ladies' society; and little Miss Betty received a silver bracelet. The Medway pulpits will be supplied for the present by Dr. Asher Anderson.

The Leominster pastorate, to which Mr. Brown was unanimously called, is an important one. With Mr. Brown's marked ability and pleasing personality, the new field shows an auspicious opening for splendid service.

Mr. Brown was born in Kansas 38 years ago. He graduated from the University of Kansas, then attended the Boston University School of Theology, Columbia University and

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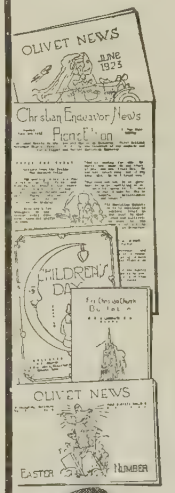

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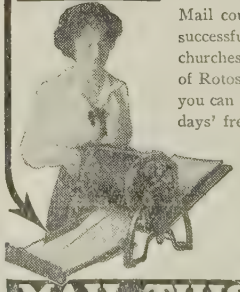

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Union Seminary. He has combined the ministry with varied and wide studying, and he goes to Leominster unusually well equipped for his new pastorate.

Hanson Anniversary and Reopening

The first Sunday in December was important for FIRST, HANSON. Under the direction of the pastor, Rev. S. C. Siegle, exercises were held marking the 175th anniversary of the organization of the church and the reopening of the auditorium after renovations and refurnishing. On Saturday evening a pageant written by Mr. Siegle, "The Little White Church on the Hill," was presented before a large gathering by 25 young people. Sunday morning the pastor spoke on "Master Builders," and at 2.30 brief addresses were made by Rev. A. J. Leach, Edgartown, a former pastor; Secretary Brewster, of the Maine Sunday School Association and once a member of the local church; and J. P. Thompson, clerk of the church at Halifax which Mr. Siegle also serves. Miss E. W. Drew read the historical paper and Mrs. Florence Josslyn presented greetings from former pastors, including a wireless message from Rev. M. K. Alexander, now of Honolulu. A vesper service was held in which the Plymouth men's chorus and Miss Jardine Davison of Atlantic participated.

NEW HAMPSHIRE

Successful Year at Federated, Greenland

FEDERATED, GREENLAND, Rev. E. F. Newhall, pastor, which started on its trial voyage last April, has had a successful year. As Greenland was, until 1705, a part of Portsmouth, the tercentenary celebration of last August was observed in a fitting way there, in the old Congregational Church building which is 167 years old.

During the 12 months past more than $800 has been expended on church building and parsonage. Ten persons have been received into church membership, and a newly-organized Y. M. C. A. of 50 members is linking up well with the church work. The every member canvass in early December has enabled the church more than to meet its apportionment. Other recent successful functions sponsored by the church was a Christmas sale by the woman's alliance and a pageant, "The Prophetic Child," given on Dec. 23. A "White Gift" box was sent to the Children's Home at Franklin, and a good sum donated for the Japanese sufferers. At Christmas the pastor and his wife were remembered by a gift of gold from the members of the parish.

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Church and Ministerial Record

Calls

BROOKS, R. W., Plymouth, Detroit, Mich., to Lincoln Temple, Washington, D. C. Accepts.

BROTHERSTON, ARTHUR, formerly of Franklin and Marshfield, Vt., to Peru and Londonderry. Accepts.

CARR, H. F., student at Boston University, to Pawtucket, Lowell, Mass. Accepts.

CROSSLEY, ELLIS, formerly of Sudbury and Whiting, Vt., to New Haven. At work.

FURZE, W. W., Oakland, Cal., to Mill Valley, for four months.

JUSTICE, D. W., Boston, Mass., to Kingston, N. H.

KING, PHILIP, director of religious education, Piedmont, Worcester, Mass., to Federated, Shirley. At work.

NEELD, G. A., Cambridge, Mass., to North, St. Johnsbury, Vt. Accepts to begin in June.

WESTLAKE, C. M., Ainsworth, Neb., to Grant, not to Liberty, as previously reported. Accepts.

WILTBERGER, L. W., residing at De Kalb, Ill., to Wessington Springs and Templeton, S. D. At work.

Resignations

GOODWIN, F. J., Litchfield, Ct.

OAKLEY, E. C., Niles, Cal. Effective Jan. 31.

TAYLOR, L. L., Canandaigua, N. Y., after 16 1-2 years. On account of ill health.

WICKS, R. F., Belleville Ave., Newark, N. J.

Ordination

NELSON, ARTHUR, *o.*, Swedish, Quincy, Mass., Jan. 5. Parts by Rev. Messrs. C. E. Peterson, A. P. Engstrom, G. E. Johnson, C. A. Bjornbon, and H. L. Nelson.

Accessions

	Conf.	*Total*
CONNECTICUT		
East Hampton, Dec. 30	4	5
Essex, Dec. 30	5	9
ILLINOIS		
Chicago, Bryn Mawr Community	22	49
La Grange, First, Jan. 6	10	26
MAINE		
Jackman		13
MASSACHUSETTS		
Attleboro, Second, Jan 6		2
Boston, Central, Jan. 6		
Union, Jan. 6		4
Newton, Auburndale, Dec. 30		
Highlands, Jan. 6		6
MICHIGAN		
Detroit, Boulevard		7
MISSOURI		
St. Louis, Pilgrim, Jan. 6		4
NEW HAMPSHIRE		
Claremont, First, Jan. 6		3
NEW YORK		
Ogdensburg, N. Y., Jan. 6		9
OHIO		
Geneva		1
VERMONT		
Bakersfield, Jan. 6		9

Personals

ANDERSON, DR. ASHER, stated supply of Pilg Leominster, Mass., recently closed his w after eight months' most acceptable service the last evening service of the year an a ciation on behalf of the church was re grateful acknowledgment of Dr. Ande ministry there. The pastor-elect, Rev. G Brown, began his ministry with the firs the year.

BARTLETT, REV. D. W., one of California's beloved citizens, long pastor of the Bethl Institution, and of late years engaged in civic benevolences, author of numerous t expressing the social gospel which is his sion, has recently published a new volume titled *The Bush Aflame.* It is a story of life and its possibilities, in conjunction the alluring call of nature to her wond out-of-doors.

BENFORD, REV. GEORGE, pastor of Grand Mich., recently underwent an operation took him out of his pulpit for several w This is the first time that his ministry been interrupted in 45 years.

KENNGOTT, DR. G. F., the effective superinten of the Southern California Conference after his return from the National Council obliged to take refuge in a hospital. His dition, at first considered quite serious, improved with treatment, so that in a night he returned to his office. Probably semi-leisure of the eastern trip was hosti the nature of this super-strenuous worker

Events to Come

MIDWINTER MEETING, Chicago Beach Chicago: Church Extension Boards, Jan. 2 Sunday School Extension Society, Jan. 22, P.M.; Commission on Missions, Jan. 23, to 25.

BOSTON MINISTERS' MEETING, Pilgrim Hall, ton, Monday, Jan. 21, 10.45 A.M. Speaker F. Lauriston Bullard of the editorial Boston *Herald.* Subject: "Labor at the Roads."

MINISTERS' MEETING OF NEW YORK AND VICI 287 Fourth Ave., New York City, Monday, 11, 11 A.M.

WOMAN'S BOARD OF MISSIONS, monthly me Pilgrim Hall, Feb. 1, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTI weekly meeting, Friday, 10 A.M., 19 So. La St., Room 1315, Chicago, Ill.

BANGOR CONVOCATION WEEK, Bangor (Me.) logical Seminary, Jan. 28-Feb. 1.

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Deaths

Death notices and obituaries are inserted at a st of fifteen cents per count line. Minimum arge, sixty cents. Lines average seven words ch. Address Obituary Department, The ongregationalist, 14 Beacon St., Boston.

MRS. AMELIA HERRING BRICKETT

The death recently of Mrs. Amelia Herring rickett in New York, wife of Rev. Harry LeRoy rickett, pastor of the Elm Street Congrega- onal Church at Southbridge, Mass., brought rrow to a large circle of friends, who miss and ourn her loss.

A teacher of wide experience, an artist of rare erit, a Biblical scholar of real attainment, a oman of open mind and warm heart, who, un- l prevented by ill health, was foremost in church ork and missionary activities, and a loyal help- eet to her husband in his work as pastor, hav- g fought the good fight, finished the course, and ept the faith, has entered into the rest prepared r the children of God. Mrs. Brickett was a col- ge graduate, a fine classical scholar, and a atural teacher in the classroom. She is sur- ved by her husband; her daughter, Mrs. Helen rickett Sterns of New York City; a grandson, obert Brickett Sterns of New York City; two others, Dr. John Herring of Eau Claire, Mich.; r. Nathaniel A. Herring of Benton Harbor, ich.; and a sister, Mrs. Mary Schaefer of oshen, Ind. The funeral service, largely at- nded, was held in the church at Southbridge, nd she was laid to rest in the beautiful ceme- ry (Pine Grove) at Manchester, N. H., in the mily lot, with the setting sun.

CAPT. HIRAM E. W. CLARK

Capt. Hiram E. W. Clark, senior deacon of the irst Congregational Church of Palmer, Mass., ied on Thursday, Dec. 6, 1923, at his home, horndike, Mass., aged 88 years. He was a ember of the church at Thorndike for 47 years, deacon, active or honorary, for 37 years and rved continuously for 45 years as parish treas- rer. He had been a subscriber to *The Congre- ationalist* since 1879.

Funeral services at the church Sunday after- oon, Dec. 9, were conducted by Rev. J. L. vans, assisted by Rev. G. H. Cummings, of Nor- on, Mass., pastor at Thorndike during Capt. lark's later years of activity. The Masonic urial service was in charge of Thomas Lodge f which the deceased was a member and in which raternal order he had received special recog- ition.

Although born at New Salem, Mass., his youth as spent in the far West. He enlisted from his ative state and served with distinction in the ivil War, was wounded before Petersburg, and n 1864 became Captain in the 5th Massachu- etts Cavalry. He had an honorable and suc- essful business career for more than 50 years n the town of his adoption.

Capt. Clark married in January, 1865, Miss arrie J. Fuller of Thorndike and their golden edding was celebrated in 1915. He is survived y his widow and three children, Charles Hiram f Boston, F. Granger of Toronto, Canada, and Miss Genevra F., at home.

Capt. Clark exemplifies Wordsworth's "Happy Warrior"—

Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
He who though thus endued as with a sense
And faculty for storm and turbulence,
Is yet a soul whose master-bias leans
To homefelt pleasures and to gentle scenes;
Fore brave for this that he hath much to love.
This Christian soldier "Fought the good fight
nd kept the faith."

G. H. C.

REV. CHARLES H. MERRILL, D.D.

In Washington, D. C., on Dec. 12, 1923, death ame suddenly to Rev. Charles Henry Merrill, .D., of St. Johnsbury, Vt. Born in Haverhill, N. H., June 16, 1845, graduated from Dartmouth College in 1867 and from Andover Theological Seminary in 1870, his first pastorate was at Mankato, Minn., from 1870 to 1872. Coming to Vermont in February, 1873, he was for 14 years pastor of the West Brattleboro Congregational Church. In the spring of 1888 he was elected secretary of the Vermont Domestic Missionary Society, succeeding Rev. Charles S. Smith who retired after 25 years of faithful service. For the next 30 years he devoted his entire time and strength to the multitudinous and exacting duties of this office, being succeeded in 1917 by his nephew, Rev. Charles C. Merrill, in the more active duties of his office and retiring in 1922 when he was made secretary *emeritus*.

Dr. Merrill's ripe judgment, his tactful methods and kindly sympathy were of inestimable value to the churches of Vermont and to the ministers who came under his immediate supervision. Of his unselfish service President Paul D. Moody of Middlebury College, who was his pastor in the South Congregational Church where Dr. Merrill was one of the leading members, well said, "I shudder to think of the hardships he underwent—stage rides, cold houses and far-below-zero nights. Yet, no call found him unresponsive and he gave of himself as he did of his time."

For many years he was a valued member of the board of trustees of St. Johnsbury Academy, being the senior trustee in service. He received his degree of D.D. from Dartmouth in 1901. He married Sept 6, 1870, Laura B. Merrill of Washington, D. C., who survives him with two sons and four daughters.

The funeral service at St. Johnsbury was conducted by his pastor, Rev. Ambrose C. DeLapp, assisted by President Moody and Rev. Clifford H. Smith, pastor of the Ludlow Congregational Church. Mr. Smith was a boy in Dr. Merrill's West Brattleboro parish and had been associated with him longer than any other pastor in Vermont.

With the Schools and Colleges

Missionary Interests at Carleton

The mission maintained by Carleton College at Fenchow, China, centered the attention of students on the Carleton campus during the fall. Miss Vera Holmes, Carlton, 1918, has returned home on furlough, and is bringing to Carleton College students and to the people of the Northwest direct news of the development of work at the Fenchow station under the American Board. Fenchow is a town in Shansi, the Chinese province next inland from Chihli (Peking). It is decidedly an inland province, and the district of which Fenchow is the "missionary capital" extends westward across Shensi into Kansu, touching the Great Wall. Twenty missionaries are stationed at Fenchow, seven of these having studied at Carleton. The College, therefore, keeps in close touch with the Orient, funds are collected from time to time, in and by the College, and always there is some earnest young Carleton collegian looking toward Fenchow and what it represents in the larger development of the eastern world.

There is no collegiate center in the country where the world outlook is clearer, the international situation better understood, than at Carleton. Students go east and west, to France and to China, with a keen intelligence, a cultivated attitude, toward world problems, political and religious. Mr. Obed Johnson, Carleton, 1906, professor in the Union Theological College at Canton, has also been at Carleton, strengthening the old ties, touching firmly the new lines that run out to the Orient.

Dr. Potter to Address Boston Club

The next meeting of the Boston Congregational Club will be held in Ford Hall, Jan. 28. The guest and speaker will be Rev. Rockwell Harmon Potter, D.D., Moderator of the National Council. His subject will be "Preaching in Scotland and Elsewhere."

I feel the winds of God today; today my sail I lift,
Though heavy oft with drenching spray, and torn with many a rift;
If hope but light the water's crest, and Christ my barque will use,
I'll seek the seas at His behest and brave another cruise. —*Anon.*

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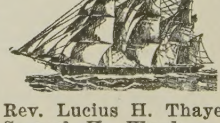

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iot Church, Roxbury, Mass.

(*Continued from page* 80)

tor in the "Roxbury and Vicinity Baseball igue."

n these classes, organized sports, and other ivities, about one hundred and fifty boys l young men are reached. In all their plans young men have the sympathetic and ac- co-operation of the older men of the con- gation. One result of this team play is to seen in the large number of boys and young n present in the midweek and Sunday serv- s. On Sunday evening one gallery of the litorium is occupied by members of these ups, who frequently have some active part the evening worship.

t hardly needs to be said that this is one the best investments the church is making h of money and of personality.

Inspired to Serve

Ir. T. came to Olivet College in the fall of 0. He asked if he might be admitted to the titution. He was told he could enter if he completed his high school course and he ed he had. Then he wanted to know if I w anything about him. I did. He had been nd intoxicated on the streets of a city in thern Michigan.

Will that make any difference in my admis- n?" he asked.

No," I replied, "Not if you turn over a leaf."

Ie entered the business administration rse. The atmosphere in the college was so aulating that within three months he came me and asked if he might change his course. vas rather surprised and inquired what he hed to take and why he desired to change. I want to take Education because I want to be a school superintendent. I want to be of service to the world."

"Don't you think a business man might be of service to the world?"

He explained that he wanted to be in some service where he would give more than he would get.

"Where did you get this idea of service?"

"I don't know. It just seems to be in the air of Olivet College."

All this change had taken place within three months' time under the inspiring influence of Olivet. He had caught the missionary vision.

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RISIBLES

Man—"Is New York the next stop?"
Porter—"Yes, sah; brush you off, sah?"
Man—"No, I'll get off myself."—*Western Christian Advocate.*

Parent: "What is your reason for wishing to marry my daughter?"

Young Man: "I have no reason, sir; I am in love."—*London Opinion.*

Bellhop (after guest has rung for ten minutes)—"Did you ring, sir?"

Elmer Peck—"No, I was tolling. I thought you were dead."—*Hurty Peck Idea.*

Sunday School Teacher—"Benny, can you tell me what a prophet is?"

Benny—"Buying something for a dime and selling it for a quarter."—*St. Louis Advocate.*

"Position wanted," reads an advertisement in a Shanghai newspaper. "A young Chinese with four years' experience in English seeks place as a junior clerk. Salary no objection."

German Beggar (pocketing marks): "It used to be that when you asked for money you would only get some food; now when you ask for food you get only some money."—*Simplicissimus.*

"Kate, the hash was very much like sawdust this morning."

"I know it, sir. The missus said to use all that was left of the planked steak."—*Judge.*

Superintendent of Sunday School (whose enthusiasm runs toward regular attendance)—"Out of the entire school, only one pupil is absent today—little Doris Smith—let us hope that she is ill."—*London Opinion.*

Wife (waxing philosophical)—"Just to think, John! First, utter drabness, then the working of the sap and finally the gorgeous tree—splendid in its multitude of gold and crimson gowns! How like our lives!"

Fed-up Husband—"How like, indeed, my dear! You the gorgeous tree and me the sap!"—*Daily Province (Vancouver, B. C.).*

"You seem to be very fond of jazz music," said a man to another in the lounge of a fashionable hotel now given over to dancing.

"Yes, I like it best of all," was the reply. "You don't have to put on formal attire when you listen to it, nobody asks you who wrote it, and you don't have to pretend you understand it."—*Atlanta Journal.*

Seven-year-old Mary had been repeatedly cautioned against handling any object that might contain germs.

"Mother," she said, "I shall never play with my puppy any more, because he has germs on him."

"Oh, no!" replied the mother. "There are no germs on your puppy."

"Yes, there are," insisted the child. "I saw one hop."—*Philadelphia Public Ledger.*

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January 17, 1924

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Lawyer—"I have succeeded in making a settlement with your husband that is eminently fair to both of you."

Mrs. Triplewed—"Fair to both! I could have done that myself. What do you think I hired you for?"—*Boston Globe.*

A Texas attorney was delivering a Fourth of July address. He had held forth prosily for nearly an hour, apparently without getting anwhere. At length he stopped, and then said in impressive tones: "I pause to ask myself a question."

A voice from back of the hall shouted: "Better not. You'll only get a fool answer."—*The Lawyer and Banker.*

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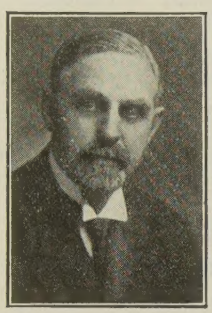

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